

*Animal Cornutum,* 925 2  
OR  
**The Horn'd Beast :**

Wherein is contained,

- 1 *A brief Method of the grounds of Astrology,*
- 2 *A Description of each Planet and Sign,*
- 3 *The way to erect a Figure of Heaven,*
- 4 *A Narrative of what visible Eclipses ( both of Sun and Moon ) will appear in our Horizon, for these 15 years yet to come, with the month, day, and hour when they happen.*

whereunto is annexed,

**An Examination of a spurious Pamphlet**  
( intituled, *Astrology proved to be the doctrine of Dæmons* ) laying open the Antagonist's malice, and folly; with a refutation of his Errors, by an Astrological Example, in Figure, and Judgement.

**Composed for the benefit of all those**  
that are desirous to exercise themselves herein,

---

By J. Gadbury, a lover of the Celestial Sciences.

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Card. 1 Seg. Apho. 5.

*Stulti negligunt & contemnunt Astrologiam, qui contradicit ambitiosus est, qui maledicit, fatuus.*

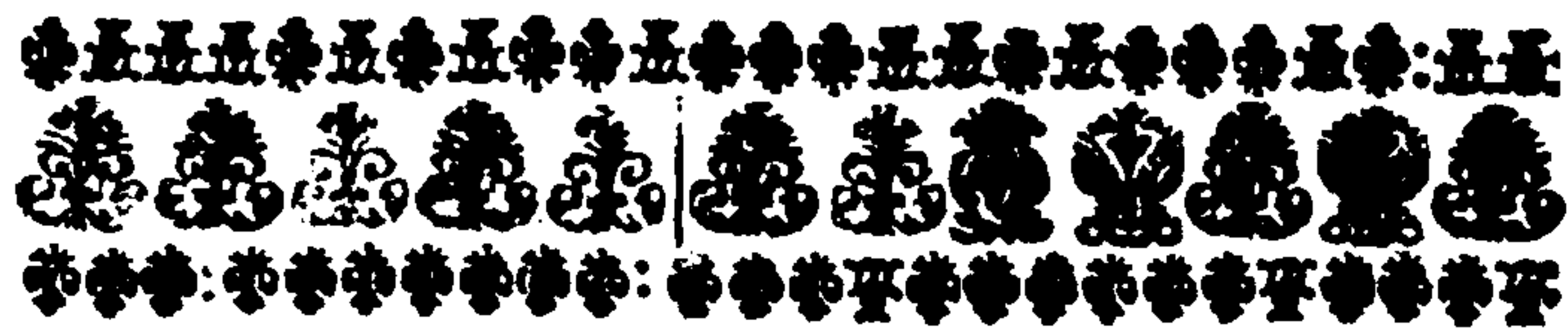
I Cor. 6. 5.

*I speak it to your shame, is it so, that there is not a wise man amongst you?*

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L O N D O N,

Printed for William Larnar, and are to be sold at the  
Blackmores head near Fleet-bridge, 1654. 3



## In praise of the AUTHOR.

**A**strology is underprop'd  
 By thy diviner pen,  
 And Tares from Wheat hast thou here cropt,  
 God send us more such men.  
 Hypocrisie thou do'st unveil,  
 And lay'st it ope to view,  
 The Envious man thou do'st assail,  
 And shew'st what is his due.  
 Let Envy rage, and Malice bark  
 At this thy Art so high,  
 The wise will cherish this thy Lark,  
 What though fools pass it by?  
 What shall I speak unto thy praise  
 For this rare work of thine,  
 Crowned art thou with thine own Bays,  
 Not with these words of mine.

Steven Rogers.

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LONDON,

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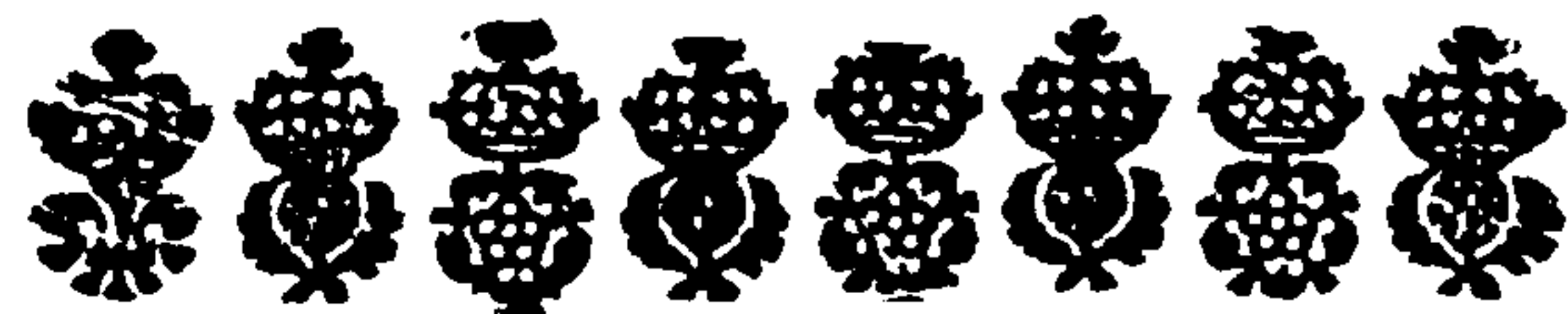
To his Ingenious Friend, the Author  
of this Work.

**N**Or Gold, nor Gems, nor any thing of worth,  
Can I bestow, to set thy labours forth,  
Only some rude (at least) unpolish'd lines,  
To feed the giddy humors of the times,  
Who would dismember the † Creator's glory, (Story. T The  
Of which (dear friend) thou'st penn'd an ample harmony of  
Let Zoilus storm, let Momus envy thee, the uni-  
Thou'st charm'd their follies here sufficiently. verse.  
Rare soul, go on, let not their louder threats  
Silence thy pen, 'tis baseness fear begets:  
Thou hast a Milk-white Thisby, that's within thee,  
Will bear thee up, when all the world's agen thee.  
T. Perkins, Philo-Math.

To his loving Friend the Author.

**L**Et Momus carp, and Zoilus tear,  
Thou art got so high, thou need'st not fear  
Their Envy, since thou art  
Above their reach, and no part  
Of their loose Directory can tell,  
Whether thy knowledge is of Heaven, or Hell.  
Yet they'll continue bawling: but's no matter,  
Let Jack-daws prate, and Mag-pies chatter:  
Go thou on stoutly, that the world may see  
Thy sober Truth confute their Heresie.

T. B.



To the Reverend Fa-  
ther in Presbytery,  
Mr. Thomas Gata-  
ker, B.D. — I. Gad-  
bury dedicates these  
his virgin labours.

Grave Sir,



**I**Know no one so worthy of  
(so fit for) this my dedica-  
tion, as your self; it is the u-  
sual way of those that make  
books, to chuse a Patron that  
doth affect the Subject, but  
contrary to that custom, have  
I shrouded this my little Lark, under your  
protection, not doubting but you'l trim his  
feathers, (whether he have need or not;) what  
though you have professed your self an utter e-  
nemy to the Subject I treat of, yet my more  
Christian thoughts will not suffer me to con-  
clude, the Sun shall set, before your wrath be  
over; you being a Minister of Antiquity can-  
not

A 3

not



## The Epistle

not be unacquainted with the Apostles, saying, let not the Sun goe down upon your wrath, it was the vigilancy of Anthony the great (who when he had seen the Souldiers quarrelling one with another, not to suffer them to part enemies, he would perswade them with these words of St. Paul, Sol non occidat super iracundiam vestram.)

Charity will not suffer me to speak beyond the bounds of Christianity, in whose bounds I hope you are confined; it is true, you did (in a rage) rail against Astrologie, and its harmlesse Professors, who never did you wrong, mean while, you came under Cardans lash, viz. Stulti negligunt & contemnunt Astrologiam, qui contradicit, ambitiosus est, qui maledicit, fatuus, but not long after, (the gall'd horse back being toucht must wince) when we thought your rage to be over, in an unadvised manner did you show your self to the world in a more ugly shape than ever, never considering, Cœlum est instrumentum, quo inferiora agit, impellit, regitque, the Heaven is Gods instrument whereby he worketh, enforceth, and governeth all things; but what your madnesse could not vent in your clumsey Annotations, you thought your malice should in your buzzardly Vindications, with thanks to Mr. Calamy for allowing them the presse.

Is it not written, that the Priests lipps should preserve knowledg, why should you then, being a Priest, instead of so doing, endeavour the contrary? hear Cardan again; Qui Artem aliquam destruit; longe deterior

## Dedicatory.

rior est imperito, nec vacat mens illius malitia, desidia & ignorantia.

Certainly, had you the consideration of humanity or Christianity before your eyes, you could never have thus transgress'd your bounds, so far, as to \* rail at, speak evilly \* The of, the Person, Principle, or practice of any Godly one, who bears Gods image, as you have in man is that ever-envious Vindication of yours; I am like God, sure Christ is no precedent for you, in this, kind to and he ought to be the precedent of Gospel Ministers) nay Gamaliel (though a Heathen vint to Doctor) was fuller of humanity. See Acts all, merciful to

5. And now Sir let me tell you, by your writing thus for ostentation, you have belched to the unforth such horrid imprecations, which have wholly extenuated your veneration, in so high a manner, that were you young again, your writing nor preaching could never gain your lost commendation, your Pen hath made you so contemptible.

what scurrilous language hath dropt from your Pen \* against men you know not, as wizards, witches, dealers with the Devil, bel-hounds, Sicophants, with a thousand more non-Gospel phrases, which I should have concluded had dropt from the mouth of one of hells fire-brands, and not from the pen of a Gospel-Minister, had not I seen your name to the Book ?

\* St. Paul came not with a rod but in the spirit of meekness.

Suppose some Astrologers had erred, were you the man that was so righteous as durst to fling a stone. O Hypocrite pluck out the beam, and then may you espie the mote



## The Epistle

the better; what if the Art happen to be abused by some spurii ( non veri filii ) artis, is your Divinity wholly free? nay, it hath the same nay the very same fortune, and here the common proverb may well be noted, viz. All \* Sciences have their imperfections: some pretended Divines are not so good as they should, that makes the Gospel thus neglected, which gave occasion to Mr. Powell (in his Sermon to the Parliament ) to say, that generally they minded their wages more than their work.

\* Note, Professors of any Science the most guilty, else why are Christians now a days led into such doubtful disputations, when you give us to understand, you made your love and peace are in Essex, when you were young, whose Husband the path-band did ( as you pretend ) invite you thither way to Heaven? were I your Antagonist, I should make this construction, viz. seeing the contradiction in your own words, that your residence there, was not so much for the Gentlemans instruction, as for the virtuous Ladies ( and your own ) satisfaction, for sure I am, the unhallowed Priests were no more privileged from the sin of Lecherie, than was the righteous Judah, see Gen. 38. in earnest, what ever else you had put in the room, you had better

## Dedicatory.

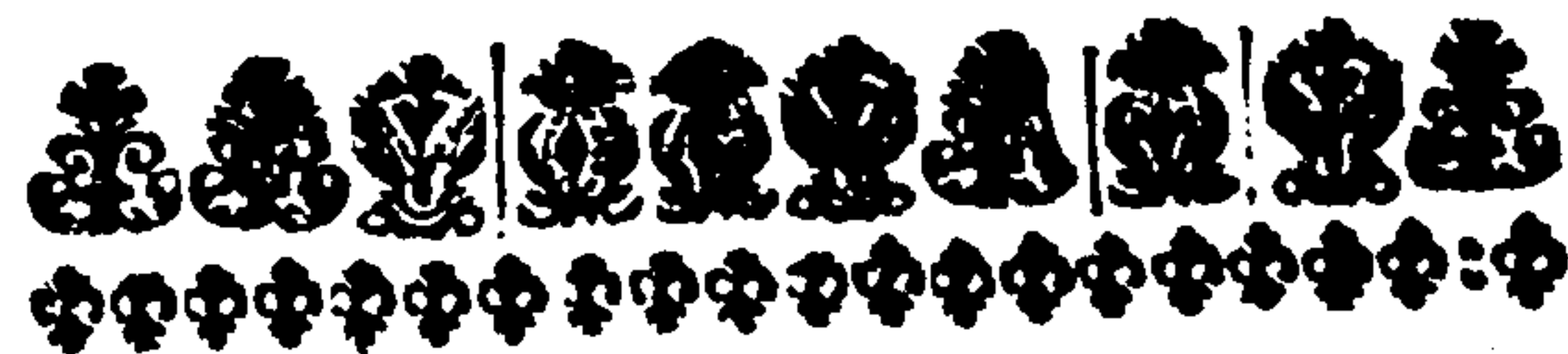
better have kept this out; but its not my work to teach you, the oversight it self may make you more careful hereafter.

Now I come to tell you the reason of my dedication, and that's this, all along in your Vindication you desire to be better inform'd concerning Astrologie, that you might not die unsatisfied ( you being anient ) I have taken pains in the subsequent tract, ( presuming Mr. Lillye's Introduction never came to your hand ) to fulfill your desires, if you deem it ( by reason of brevity ) insufficient, I refer you to Mr. Lilly's Introduction, where ( unlesse Pharaoh's curse hangs on you ) you may be fully informed of the Principles of this much-honoured ( but by you despised ) Art. I conclude, desiring you ( if your malice will not permit you read this little tract ) yet ( seeing 'tis yours by dedication ) lay it up in your study among your other books, among whom I assure you, you have none ( for I think you had never the like honour done you ) dedicated with more good will; that you may now cast off your envious robes, they being like Apollo's cloath of gold cloathing, nec estati nec hyemi vestis hæc convenit, not fit to be worn neither in Summer nor winter, shall be the earnest desire of him, who upon the like occasion will be sure to make use of you for a Patron.

Dyonis.

I. G.

THE



# THE G R O U N D S O F Christian Astrology.



IF ever thou intend the study of Astrology, thou must use a Method, and for the more regular proceeds herein thou must first know, that there are seven Planets, which are called (*sidæ erraticæ*) or wandring Stars, and Astrologers do characterize them thus, *viz.*

♄ Saturn,	♀ Venus,	♁ Drag.
♃ Jupiter,	☉ the Sun,	♂ Mercury bead.
♂ Mars,	☾ Luna.	♂ Drag. tayl.

There are also 12 signes through which these Planets continually move, and they are known,

♈ Aries



# THE G R O U N D S O F Christian Astrology.



Ever thou intend the study of Astrology, thou must use a Method, and for the more regular proceeds herein thou must first know, that there are seven Planets, which are called (*stellæ erraticæ*) or wandring Stars, and Astrologers do characterize them thus, viz.

♄ Saturn,	♀ Venus,	♁ Drag.
♃ Jupiter,	☉ the Sun,	☿ Mercury bead.
♂ Mars,	☾ Luna.	♊ Drag. tayl.

There are also 12 signes through which these Planets continually move, and they are known,

♈ Aries



## The Grounds of

♈ Aries	♎ Libra
♉ Taurus	♏ Scorpio
♊ Gemini	♐ Sagittary
♋ Cancer	♑ Capricorn
♌ Leo	♒ Aquarius
♍ Virgo	♓ Pisces.

Planets in these signes make their aspects one to another; before I tell you how, it's requisite to tell you how you may know them: there are 5 aspects, viz. ☿, ♀, ☊, ☌, ☍. A ☿ *Conjunction*, (though improperly called an aspect) is when Planets are in one sign, degree, and minute.

♄, a *Sextile* is 60 degrees distant, or two signes, as ☿ in the 10th of ♈, ☌ in the 10th of ♊.

☊, a *Square*, or *Quadrant*, is 90 degrees distant, or 3 signes, as ☿ in the 10th of ♈, ☌ in the 10th of ♋.

☌, a *Trine* is 120 degrees distant, as ☿ in the 10th of ♈, and ☌ in the 10th of ♌.

An ☍ *Opposition* is when Planets are 180 degrees distant, as ☿ in 10 degrees of ♈, and ☌ in 10 degrees of ♏.

Astrologers tell us (and that truly) that these aspects are of contrary qualities, which you may thus know:

A *Conjunction* with the good is good, and with the bad is bad likewise.

A ♄ *Sextile* is always noted to be good; but

A ☊ all Astrologers conclude an aspect of imperfect Enmity, yet with other helps, may be good.

A

## Christian Astrology.

A ☌ *Trine* is an aspect of perfect amity, love, and concord.

A ☍ *Opposition* never doeth good, without a miracle, for in my practice I find it to be the worst of aspects.

There are many other things to be noted, as the Planets dignities, debilities, but I shall in order take occasion to speak of them, before I have done; I must shew you now the use of an *Ephemeris*, which is no more than a *Diary*, or *Day-book*, which contains the Planets motions both in longitude and latitude, as also the Dragons head: Usually you shall find ten Columns in the left-hand page of an *Ephemeris*, the first contains the dayes of the month, the second the dayes of the week, the 3d the motion of ♄ *Saturn*, the 4th the motion of ♃, the 5th of ☿, the 6th of ☌, the 7th of ♀, the 8th of ☍, the 9th of ☌, the 10th of *Dragons head*. As the latitudes of the Planets vary, so you shall find them by these Letters, M. S. D. A. which are to be understood thus, A Planets latitude noted with M. A. tels you he hath Meridional or South latitude, Ascending; If S. A. then tels you he hath Septentrional or North latitude, Ascending. But if you find with M. or S. the letter D. affixed, it denotes the Planet is then Descending in latitude.

To know what latitude a Planet hath, 'tis but casting your eye to the foot of the page, and there you may see it for every tenth day. Thus much briefly, for the explanation



planation of the left-hand page of an *Ephemeris*, it being no intention of mine, to write an Introduction to Astrology, else I should have been more copious.

The right-hand page unfolded.

There are 8 Columns in this page; the first is fitted for the days of the month, the other 7 are ordained for the containing the aspects of the ☾ Moon to Planets, and the Planets aspects among themselves, as over the 6 equal Columns you shall see written *The Lunar aspects*, and over the last great Column you will find these words viz. *The Planets Mutual aspects*. You must know that Astronomers begin their day at noon, and end the next day at noon; so that what aspects do fall out between those times, you shall find under the respective Columns: for instance,

In Mr. Lilly's *Ephemeris* 1654. in the 6. Column I find ♀ *Venus* placed, and the first day of *January* the ☾ *Moon* salutes ♀ by a friendly △ *Trine*, which by the figure 10 I find to fall out at 10 a clock at night, or 10 h. P. M. for Astronomers reckon always from noon so many hours.

Again, The 6 day of *January* by the same *Ephemeris*, I find under the Planets mutual aspects this, ☿ ☉ ♀ 19. which tells me, that on that day the *Sun* and *Mercury* are in *Conjunction* 19 h. P. M. or 19 hours after noon, which doth not fall out before 7 a clock the next day; thus may you do in all the rest, and never fail, if the Astronomer hath rightly computed them.

The

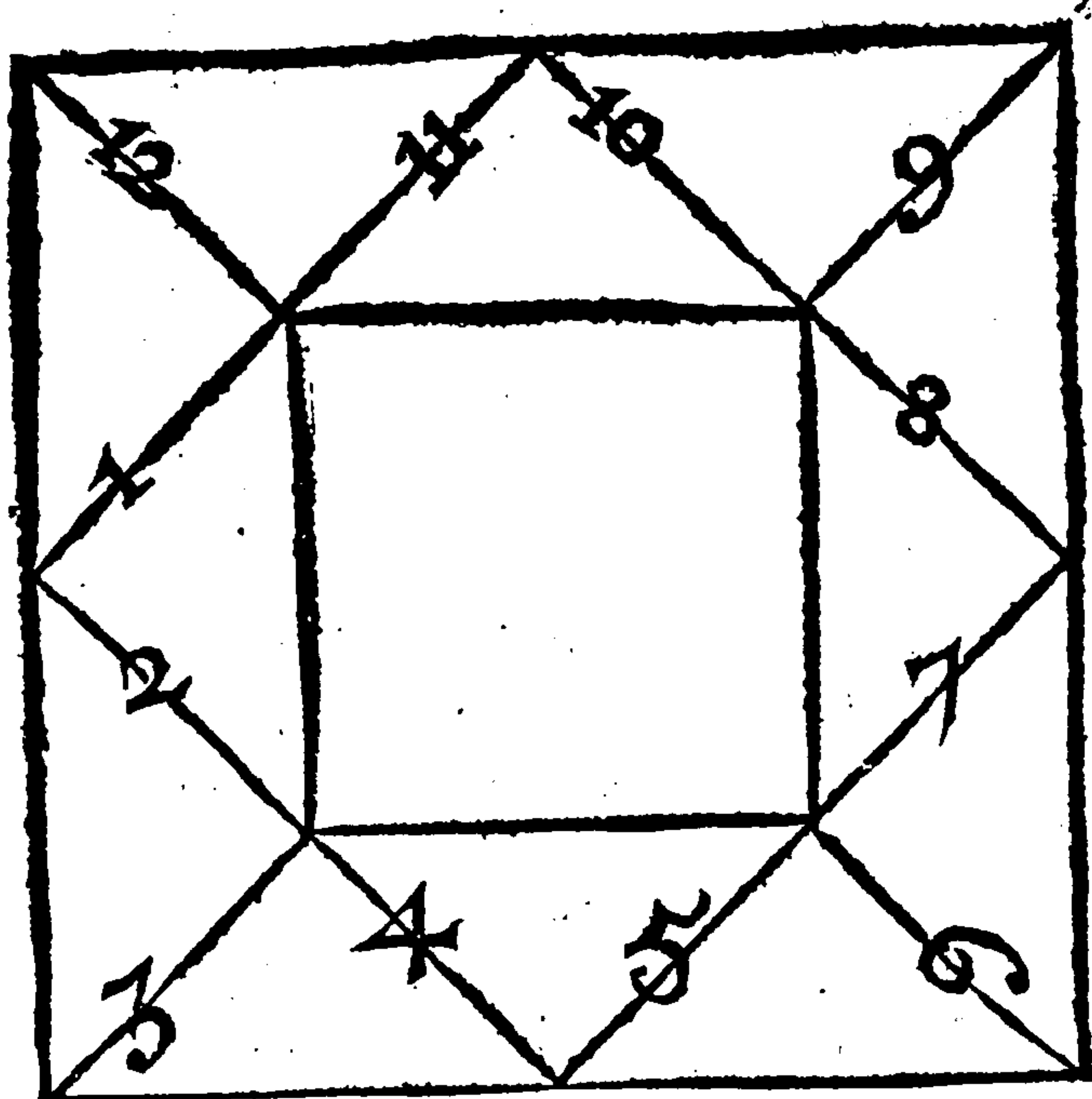
The Planets are sometimes said to be oriental, and other times said to be occidental, which you may find by the next line under the Planets Characters, as in the aforesaid *Ephemeris* you have under these letters, *orient.* which tells me ♄ is then oriental. Under *Jupiter* ♃ are these Letters, *occid.* which denote ♃ to be occidental. The *Sun* hath never any of these titles, because it is by the Planets motions round the *Sun* that they become so; for a Planet rising before the *Sun* is alwayes oriental, and a Planet setting after the *Sun* is termed occidental.

An ingenious head-peice will easily find out the rest, if he be once versed in this.

Having thus far directed you, you will now come to want a Table of Houses, without which you can never learn to erect a Figure, and that you may find in the aforesaid *Ephemeris*, which contains 12 great pages, the first of which is known by ☉ *Sol* in ♈ *Aries*, the next ☉ in ♉, and so till you come to ♄ in order, and by this means you may learn thus to erect a Figure.

what

what a figure is.



A Celestial figure (which sheweth the face of Heaven to our view *in plano*) was wont to be erected diversly of Astronomers, some began at the ascendant, and divided the Zodiack into 12 equal parts, by circles meeting in the poles of the Zodiack; others divide the Equinoctial into 12 equal parts, by imaginary Circles drawn from the Poles of the world; other some divide the vertical Circle of the East in-

into 12 parts, but that is held to be the most rational, which divides the Equinoctial into 12 equal parts by Circles meeting at the intersections of the Meridian, and Horizon; but for the order of houses all agree, beginning the first house at the East, calling it the Ascendant or Horoscope, & so proceed under the Earth, and the rest in their order, by the *Imum Cæli*, unto the Descendant, and thence by the *Medium Cæli*, to the Ascendant as in this figure.

Now I come to shew you how to erect a figure, which is easily done, if the foregoing Rules be heeded.

Having drawn your figure, seek the place of the *Sun* in your *Ephemeris*, for the time you would erect your figure; having so done, enter the Table of houses, in that sign wherein the *Sun* is, and the degree in the Column of the 10th. house, against which in the first Column you will find certain hours, minutes, and seconds, which you must always add to the time after-noon, and if the aggregate exceed 24, you must throw away 24, and the remainder you must seek in the first Column, entituled [*time from noon*] and directly against that in the Collateral Column, you shall find the signs and degrees that are to be placed on the *Cusps* of the 6 oriental houses, namely the 10, 11, 12, 1, 2, 3, as is seen in the upper part of the Table, the other 6 houses have opposite signs, but the same degrees that the for-



mer. 6 houses had, the houses and signs are thus opposed, viz.

Opposite  
houses

10, 11, 12, 1, 2, 3, opposite ♄, ♃, II, ☿, ♀, ♁,  
4, 5, 6, 7, 8, 9. signs. ♋, ♌, ♍, ♎, ♏, ♐.

But that the way may be easie (even to this Arts greatest Enemies) I will give you a very plain example. I would know in what manner the Heavens are posited at the middle time of that great Eclipse of the Sun, which will happen the 2 day of August 1654. I find the Suns place to be (by Mr. Lilly's Ephemeris) 18 d. 41' ♎ eighteen degrees, 41 minutes of Leo, with which sum I enter the table of houses under Sol in Leo, and against the Suns place, viz. 18 degrees, 41' minutes, I find 9 h. 25', 44", viz. nine hours, twenty five minutes, forty four seconds, to which I add the hour of the day (or middle time of the Eclipse) viz. 21 h. 28', twenty one hours, twenty eight minutes; both added together make 30 hours, 53 minutes, 44 seconds, thirty hours exceeding the whole Circle, I must therefore cast away the whole Circle, and enter the Table of houses, in the first Column under time, from noon, with the remainder, which is 6 h. 53' 44", which I find in the fourth great page, and the houses toward the orient offer them thus to my view.

10, house

10 house ♄ 12	4 house ♀ 12
11 house ♎ 20	5 house ♋ 20
12 house ♏ 17	6 house ♌ 17
ascendant ♋ 9	descend. ♏ 9
2 house ♌ 2	8 house ♎ 2
3 house ♍ 2	9 house ♍ 2

The opposite 17 houses have

The signes and degrees thus found, are to be placed on the cuspis of each house, as in the following Figure.

Now come we to enquire for the Planets places, with the Dragons head and tayl, which in the aforesaid Ephemeris are thus; (with reduction.)

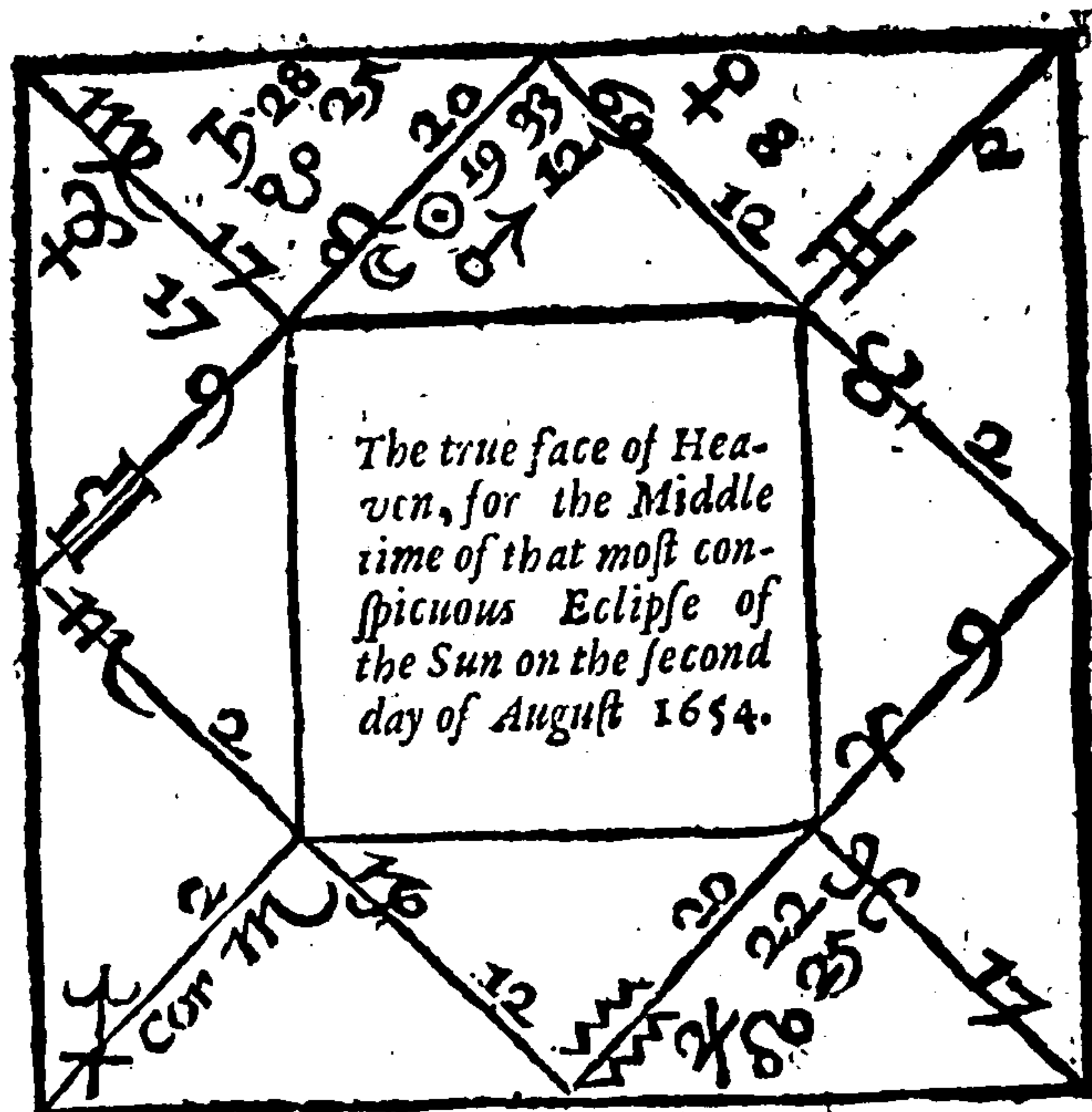
♄	28	♎
♃	22	♋
♅	12	♏
♁	19.33	♎
♂	8	♋
♂	17	♏
♂	25	♋
♂	25	♎

You must know the head and tayl of the Dragon are alwayes opposite.

The Planets places being thus found, place them in a due order, in your figure, always observing if your Planets place be more degrees than the Cusp of the house, he must be placed beyond the Cuspis, if lesser, he must be placed before the Cuspis, as in this Figure.

B 2

Hi-



Hitherto hath the Lord holpen us, and we have not used the help of the Devil (or Satan) as Mr. B. doth simply affirm.

Nor have we used Conjuratation, or Necromancy, as Parson Gataker dreamed of.

But because our ancient Antagonist shall not die unsatisfied, I will discover something more, which shall be the shape and description each Planet gives, as also the signes; this being but the spelling part of this Noble Science, I wish Astro-

Astrology's detractors (if they would learn to put together) to apply themselves to the Introduction to Christian Astrology, composed by the ingenious Mr. W. L. where they shall not only learn, how they are governed by such and such constellations; but also, what dull, and heavy, lumpish stars, have (by some cross configurations) blinded their choicest speculation, leading them captive into the inner Court of Doctor Ignorance, where they have a long time layn in the fetters of self-conceit, imprudence (or impiety rather) bring their chiefeft Jaylor. But to return from what I digressed.

*What Shape and Manners every Planet gives.*

*Of the Planet ♄ Saturn.*

Saturn (being *Superiorum altissimus*) generally gives a body of a middle stature, complexion pale or muddy, little eyes, looking downwards, broad forehead, dark hair, great Ears, lowring Eye-brows, &c. When well dignified, the Saturnine man is: very solid, and performs all his actions with wisdom, and gravity; when ill, he is envious, covetous, jealous, timorous, a meer dissembling lying fellow, never satisfied, ever repining.

*Manners.*



## Of the Planet ♃ Jupiter.

*Jupiter (a juvando dictus)* signifies an upright and tall stature, a ruddy and lovely complexion, an oval visage, somewhat fleshy, high forehead, large grey eyes, a soft hair of a lovely brown colour, &c. When ♃ is well located, the party by him signified is then magnanimous, faithful, aiming at no mean matters, wonderful fair in his dealing, desirous to benefit all men; if he chance to signify a Priest, he is likely a Godly man in doctrine and example, hating covetousness (*Monstrum horrendum*) a Minister and not covetous) when ill, a very Hypocrite, of a dull capacity, a meer Sceptique, Atheist, or Scornor.

## Of the Planet ♂ Mars.

*Mars (Superiorum infimus)* generally endues men with strong able bodies, big bones, but of a middle stature, brown complexion, ruddy colour, round visage, the hair red, or sandy-flaxen, crisping, a piercing sharp hazel eye, a confident countenance, one of a bold and undaunted spirit, fearing nothing. When ♂ is strong, then is the man of prudent behaviour in his affairs, in war he scorns any should exceed him, he challenges all honour to himself, he would willingly obey no body, a large reporter of his own acts, Neighs

Neighs and derides all things in comparison of victory; when ill disposed, he is a prater without modesty, or honesty, a lover of quarrels, murder, theft, an High-way thief, a perjured turbulent fellow, neither fearing God, nor reverencing man.

## Of the ☉ Sun.

Astrologers say, the Sun is placed in the middle of all the Planets, that he may the better give light unto them, and by his access unto us, and departure from us, he doth vary the seasons of the year, from whence came this Axiom.

For Phœbus running his Ecliptique ring,  
Doth make both Autumn, winter, Summer,  
Spring.

But to our purpose, the ☉ presents one of large corporature, a saffron complexion, a large forehead, goggle eyes large and piercing, a yellow hair, body fleshy, a bountiful, honest, well-minded man, one sufficiently spirited, not loquacious. When the Sun is well seated, then is the Solar man faithful, and punctual, but very desirous of Sovereignty, he is prudent, and of incomparable judgement, he is courteous, affable, and very humane to all, can not suffer a sordid thought to enter his heart; when ill, then is the Solar man proud, restless, troublesome, domineering, cracking of his pedigree, a spendthrift, a meer vapour, and hanging on

mens charities, thinks all men bound to him, because a Gentleman born.

*Of the Planet Venus ♀.*

*Manners.*

*Venus* bestows a comely middle stature, lovely complexion, round face, handsome eyes, light brown hair, a cherry lip, and decent mouth, a body very delightfull, and of admirable shape. When well placed, she signifies a quiet man, loving mirth, cleanly in apparel, alwayes neat and spruce, oft intangled in Love-matters, nothing mistrustfull, a right vertuous person, either man or woman; when ill, then wholly given to rioting, nothing regarding their reputation, an incestuous person, one of no faith, repure, or credit, a meer lazie companion, not regarding the things of this life, no nor that to come neither, a meer Atheist or natural man.

*Of the Planet ☿ Mercury.*

*Manners.*

*Mercury* (*dictus stillion*) denotes one of a high stature, straight body, long face, high forehead, long nose, fair eyes, thin lips, sad brown hair, almost black, long arms and hands, complexion of an olive, or chestnut colour. When well seated, ☿ gives a penetrating brain, makes a man sharp and witty, learning any thing without a teacher, curious in the search of occult knowledge, an admirable disputant, using much eloquence, a searcher into all mysteries, able

able by his own Genius to produce wonders; when ill, a troublesom wit, a lyar, a boaster, prater, a busie-body, an author of strifes, a pretender to all manner of knowledge, but guilty of no solid learning; if a Divine, then he is a meer verbal fellow, more in shew than in substance, one of no Judgement, easily perverted —

*Of the ☾ Moon.*

*Luna* (or the *Moon* ☾,) generally presents a man of fair stature, round face, gray eyes, one eye bigger than the other, much hair, but the colour according to the signe she is in, or Planet she is with, the whole body is plump, corpulent, and flegmaticque. When well dignified, she signifies a *Manners.* lover of all ingenuous studies, a delighter in novelties, naturally propens'd to flit and shift his habitations, but a soft and tender creature, alwayes loving peace; when ill, a meer vagabond, idle person, hating labour, a drunkard, a sot, one of no spirit or forecast, delighting to live beggarly and carelessly, content in no condition, be it good or ill.

Thus have I journeyed through the shapes and manners each Planet (under God) gives; I come next to the Signes, where I shall make use of as little conjuration, as hitherto I have done: if I write any thing that should favour of evil, let it be detected, and me for so doing convicted, by those that understand it.



## A Description of the 12 Signes.

*Aries* ♈ gives a dry body, not high, lean or spare, but lusty bones, strong limbs, long visage, black ey-brows, a long neck, thick shoulders, the complexion duskyish brown or swartish.

*Taurus* ♉ presents one of a short, but of full set and strong stature, a broad forehead, great eyes, big face, large, strong shoulders, great mouth, and thick lips, gross hands, black rugged hair.

*Gemini* ♊ imports an upright, tall, straight body, either in man or woman, sanguine complexion, not clear, but dark and obscure, long arms, but many times the hands and feet short, but very fleshy, a dark hair almost black, a strong, active body, a good piercing hazle ey, and wanton, of perfect sight, one of excellent understanding, and judicial in worldly affairs.

*Cancer* ♋ denotes one of a low stature, generally the upper parts of the body bigger than the lower, the visage round, sickly, and pale, a whitely complexion, the hair a sad brown, little eyes, prone to have many Children, if a Woman.

*Leo* ♌ signifies one of a large and full body, more than of a middle stature, broad shoulders, narrow side, yellow, or dark flaxen hair, much curling, or turning up, a great round head, big eyes, star-

starting or staring out, or goggle eyes, quick-sighted, a fierce countenance, but ruddy, high sanguine complexion, strong valiant and active.

*Virgo* ♍ personates a slender body of mean height, but decently composed, a ruddy brown complexion, black hair, well-favoured or lovely, but no beautiful creature, a small shrill voice, all members inclining to brevity, a witty discreet Soul, judicious, and excellently well-spoken, studious, and given to History, whether man or woman, it produceth a care, understanding, if ♀ be there, and ☾ in ☿, but somewhat unstable.

*Libra* ♎ gives a well framed body, straight, tall, and more subtil or slender than grosse, a round, lovely, and beautiful visage, a pure sanguine colour, in youth no excess in either white or red, but in age usually some pimples or a very high colour, the hair yellowish, smooth, and long.

*Scorpio* ♏ presents a corpulent, strong, able body, somewhat a broad or square face, a duskyish muddy complexion, a sad dark hair much and curling, an hairy body, somewhat bow-legged, short-necked, a squatt well-trussed fellow.

*Sagittari* ♐ imports one of a stature somewhat above the middle size, a well-favoured countenance, somewhat long visage, but full and ruddy, almost like Sunburnt, the hair light Chestnut colour, a conformity in the Members, and a strong able body.

*Capri-*

*Capricorn* ♑ denotes one of a dry body, not high of stature, long, lean, and slender visage, thin beard, black hair, a narrow chin, long, small neck, and narrow breasts.

*Aquarius* ♒ signifies a squat thick corporature, or one of a strong well-composed body, not tall, long visage, sanguine complexion, if ♀ who is Lord of this house, be in ♑ or ♒, the party hath black hair, and distorted teeth, otherwise of a white and clear complexion, flaxen hair, a very pure skin.

*Pisces* ♓ personates one of short stature, ill composed, not very decent, a good large face, palish complexion, the body fleshy or swelling, not very straight, but incurvating somewhat with his head.

Thus have I given you a brief description of the Signs.

The signification of the 12 houses of Heaven are expressed in these two verses.

1	2	3	4	5	6
Vita, Lucrum, Fratres, Genitor, Nati, Valetudo,					
7	8	9	10	11	12
Mors, Mors, Sacra, Religio, Benefacta, Carcer.					

There are many other divisions of the signs, as into common, fixed, moveable, Diurnal, Nocturnal, Masculine, Feminine, Northern, and Southern, Fiery, Airy, Earthly, and Watry, Bestial, Prolifical, Barren, Human, Feral, Mute; which are treated of at large in Mr. Ls. Introduction, as before mentioned, to which I refer the Reader; I have been larger than

than I intended, but I am the more large in that I would not have Mr. G. of R. to die unsatisfied in this point, nor Mr. B. to think but that the ground of this Art is real, substantial, and deduced from no Heathenish or Diabolical grounds, as is sufficiently proved, in my examinations of his Pamphlet belch'd out against Astrologic.

### Of the Passions of the Luminaries 15 years yet to come.

#### Of the Solar defects, or Suns Eclipses.

**I**N the year of our Lord 1654, will be a visible Solar Eclipse, upon the 2 day of August, at nine a clock in the morning, were Mr. B. an Abbot in Italy, this might prove inimical to him, but he being a Priest in England it relates not publickly to him.

In the year 1655, on the 27 day of January, at 2 a clock in the afternoon, will be a small Solar defect, but will hardly be conspicuous to the eye.

In the year 1656. on the 16 day of January, at 1 h. 45', viz. at forty five minutes after one in the afternoon, will appear a great Solar Eclipse, there being 8 digits, one third part of a digit of the Suns body



body obscured, the Eclipse falls in the ninth house in the ascendant of *Swedland*, *Muscovia*, *westphalia*, &c. If Religion make those Countries as mad, as it hath done the English, I cannot help it; I say this Eclipse falls in the 9th house in  $\text{♏}$ , an aereal sign, I fear not only a famine of the word of God, but a Famine of bread, and sicknesse to boot; For an Eclipse in the  $\text{II}$ ,  $\text{♊}$ ,  $\text{♋}$ , (saith *Proclus*) imports Famine, great Sicknesse, and pestilential Diseases, &c. but this is not my intent to write of the effects of Eclipses, therefore I will keep to my text.

In the year 1659. on the 4th day of *November*, will appear a great Eclipse about 3 a clock in the afternoon in the sign  $\text{♏}$  *Scorpii*, the most vicious of all the twelve.

In the year 1661. on the 13th day of *September*, at 11 h. 44<sup>A</sup>. M. viz. eleven a clock forty four minutes past, will the *Sun* be, in a manner, totally obscured, the defect happens in  $\text{♍}$  *Virgo*; I pray God bless my friends in *Greece*, and be merciful to the Inhabitants of *Jerusalem*.

In the year 1666. on the 22th day of *June*, about 7 a clock in the morning, will the *Sun* be obscured in the Tropick  $\text{♋}$ : More vengeance threatned to *Holland*, and *Scotland*, the Lord avert it. And thus have I spoken of the Solar Eclipses which will be visible in *England*, I come now to the Lunar defects.

of

Of the Eclipses of the Moon which will appear visible in our Horizon, for these 15 years yet to come.

IN the year 1654. (will the Moon suffer an Eclipse) on the 21 day of *February*, about 6 a clock in the morning.

In the same year, on the 17 day of *August*, at 10 a clock at night, will the Moon be Eclipsed, but not very much, therefore not of much consequence.

In the year 1656. on the 1 day of *January*, at 7 a clock at night, will the Moon be almost totally darkned, this defect happens to the Moon in her own house, viz.  $\text{♋}$ , you will hear of its portents when the year commeth.

In the year 1657. on the 15 day of *June*, at 7 a clock at night, will the Moon be totally Eclipsed, it hapneth in  $\text{♊}$ : Hath *Spain* been quiet too long, I fear some strange Mutations there.

In the same year happens another Eclipse of the  $\text{C}$ , (but not central) on the 10 day of *December*, almost at 6 a clock at night to be seen at *London*.

In the year 1659. on the 26 day of *April*, at 5 a clock at night will the Moon be Eclipsed.

In the same year on the 19th day of *October*, at 11 a clock at night, will the earth shroud her again from the *Sun's* brightnesse.

In

In the year 1661. on the 28 of *Septemb.* at 1 a clock in the morning, will the *Moon* be Eclipsed in the regal sign  $\gamma$ .

In the year 1663. on the 12 of *February*, will the *Moon* be Eclipsed at 2 a clock in the morning.

In the month of *August* the same year, and 8th day of that month, at 6 a clock at night, will the *Moon* be deprived of her borrowed light wholly.

Besides these two Eclipses of the *Moon*, there happens an unusual  $\oint$  conjunction of  $\text{H}$  and  $\text{U}$  in the signe  $\text{Z}$ : *Spain* hath but been jested with hitherto, let them look to it now in earnest, assuredly a great change will be wrought among them; Let God be glorified.

In the year 1665. on the 21 of *January*, at 5 a clock in the morning, will the *Moon* suffer an Eclipse, but 'twill not contain two digits, therefore no Memorables are signified by it.

And thus much for Eclipses, both Solar and Lunar, I mean as many of them as will be conspicuous in our Horizon, for 15 years yet to come.

All Authors conclude Eclipses to be the Antecedents of great changes, as well in private genitures, as publick Inthronizations, Institutions and Elections, &c. though Mr. *Gataker* deem an Eclipse of no greater moment, than the black-fac'd night, but should any defect in either of the Luminaries chance to fall in his ascendant, or mid-heaven, it would go neer to give

give him his passport into another world, and not give him time to repent his folly, unless God were the more mercifull to him, let not him, nor any else (therefore) *Momus*-like) bark at the  $\text{C}$  *Moon*, or carp at the signs of Heaven; for *Cæli enarrant Dei fortis, & opus manuum ejus indicat expansum eorum*, *Psa.* 19. v. 1.

Since Mr. G. hath in so fool-hardy a manner slighted Eclipses, and their effects, I will show to the world one admirable Prediction, caused principally by that Eclipse of  $\odot$  in August 1645. so exquisitely handled by Mr. Lilly in his *Starry-Messenger*, p. 33. viz. When I see (saith Mr. Lilly)  $\omega$  descending in the fourth, and the *Dragons*  $\text{t} \text{y} \text{l}$   $\text{Z}$  so neer the Cuspis of that house, and  $\text{H}$  retrograde in the 7th, a fixed sign, what assurance have I, that the most stately building of this Kingdom shall escape ruine, &c.

If your Envy will suffer you to speak, contradict this so admirable a Prediction, Say, Mr. G. are not the antientest buildings of this Kingdome in a great measure decayed? where are the quondam Princely Palaces become? not only the Kings Manor-houses are neglected, but the Prelats lofty Towers are even dis-respected, and to what they have been formerly, are ruin'd, spoyled, utterly defaced, witnesse Lambeth, London, Durham Houses, &c.

C

Envy





## Envy Dissected,

O R,

An Examination of a spurious Pamphlet (intituled, *Astrology proved to be the doctrine of Demons, &c.*)

### Proœmium.

**Q**uilibet præsumitur esse bonus, dum contrarium probetur, Every man is presumed to be good, untill the contrary be proved; thus, and no better, saith it with Parson Brayn, who, while he followed his study of Divinity singly, no one had ought else to say of him, but that he was a good and godly man, zealous for God, painfull in the Gospel, &c.

But Mr. B. no sooner falls from his Divinity, (unto Astrology) but presently, instead of making himself honourable therein, misses of the true Key, and indeed, like the Fox in the Fable, slights his Art, and foolishly reproaches it, which we had not so plainly known, had not his pen been the bewrayer of his folly, and indeed the production of the contrary of what he was formerly presumed to be.

The change being sudden, makes us the more won-

## Prooemium.

wonder at the reason of this Gentlemans deserting his quondam affected studies, it may be presumed 'twas gain made him kick against Astrology so, and not the evil of the Art, as he pretends, (for the Art is laudable, as I shall before & end prove) To Astrology belongs no Tithes, I confess, therefore to Mr. B. it may be evil; neither doth there appertain to it any Livings, amounting to 200 or 300 or 500 or 1000 l. per annum, had there been any of this to have been had, it had not mattered what the Art had been; no wonder now, that he should say the Art's evil, and unchristian, for indeed in these dayes the most Christian Arts are those that bring in most money, be they what they will, and I presume not long since gave a worthy Gentleman occasion to say, Angels of Gold please the Saints on Earth, &c.

But whither am I transported? I must contract, what I now intend, into a method, and that will be by way of Examination of a Pamphlet, Entituled, Astrology proved to be the doctrine of Demons, set forth by Mr. J. B. a quondam pretended Minister of the Gospel. As some Philosophers divide the Soul, so shall I divide this Gentlemans Pamphlet, viz. into Passion and Reason, and these two grand Sections I shall again subdivide, that I may examine them apart the better. The first Section is the Passionate part, which in order I shall thus examine.

The

## Envy Dissected.

### The first part of his passion examined.

IN the beginning of this Tragi-comedy, I find a masse of Hypocrisie, covered under these words, viz. "I write not this" (saith he) for any offence taken, neither to give offence to any one, &c.

Sir, this covering is too narrow for you, we can notwithstanding this, espy your great Hypocrisie, and the way you use to shroud your self from the eyes of the world, let me a little reason with you from your own words, If you have not taken offence or intended any, why do you use such deriding language, as to call Christian-Astrology the doctrine of Demons\*, and Christian-Astrologers Idolaters, &c. when it plainly appears they disown all such superstitious courses, and hate Idolatry with a perfect hatred, never professing any thing more, than in Christianity they can be countenanced, else the learned in (all ages, as well as) these last days have been misled, especially the reverend Divine R. Gel. D. D. who hath honoured the Society of Artists so much, as to preach two several Sermons in the praise of that Science, as also Mr. Reeve, and Doctor Swadling, eminent learned men, have not mincingly set forth the lawfulness of the Art, but eminently, whose (never to be forgotten) works, are as so many Iudges sitting in Di-

\* And never explains the word which signifies no more than an Angel or Spirit.



vinities highest sphere, judging, arraigning and condemning Mr. B. libidinous pamphlet, which hath endeavoured to divorce the Heavens from the Earth, in taking away the operation of the Planets, Constellations, and Angels, from the inferiour world, breaking *Homer's* golden chain, measuring and limiting all Sciences, nay the word of God it self, according to the model of his own understanding: But Astrology is a traditional thing (saith he) 'tis true, and may therein be opposed to his Divinity, for are not the fires of Divinity, as well as Astrology, maintained by the fewel of tradition, viz. the works of antient and modern writers, but for experiences, let him quote such as may out-vye Astrology if he can, but alas since the Gentleman spoke, what he spoke in passion, I shall passe it by the easier, and conclude,

That if Preachers (as well as Astrologers) should have nothing to say, but what they receive by inspiration, (throwing Tradition wholly aside) they would make as mad a harmony in their Pulpits, as the men of Bedlam doe in their common char.

Some of late have leapt out of the broad Sea of Authors, into the narrow Brook of inspiration, but were glad at their hearts to retreat, and indeed I judge the Gentleman is departed from the truth, and doth not deal honestly, if he deny tradition to be his only friend: For as *Tieho, Albumazer, Ptolomy, &c.* are by their works

Nota.

works the friends of Astrologers; so *St. Augustine, Gregory, Jerom, Basile, and Thomas Aquinas* are the friends of Divines.

But if my Antagonist should say, he can by inspiration preach and exhort without such and such like authors, I say he must first be conversant in them, or else he cannot; For can any man learn to read English well, and not begin at A, B, C? if they cannot, neither may the other, unlesse he first read preaching and expounding Authors.

By this it appears, my Antagonist is more passionate than rational, for let any man but look into the book of reason, and (by inspection only) he may easily see that Divinity as well as Astrology, have their rise from one spring, and the light they have is fed and nourished by one spirit, or matter, viz. Tradition, though they appear to us in several Dialects.

Thus have I plucked off his vizard of Hypocrisie, under which hath lain this strange kind of passion, viz. he hath not taken offence, neither doth write to give offence to any, but yet belches forth execrations against an honest Art, that he (like a bungler) having the knowledge (as he pretends) of the oriental tongues, could not be master of, the fault is more in the Foxes inabilities, than the Grapes highness.

I do not say but that God may work miraculously in the hearts of men, as of old he did, but he doth not so frequently now.

The second part of passion examined.

A Saint seemingly is my Antagonist. Else his words would not have been so holily methodized, for mark, he hath written here, as if he had been lighted by *Candela Domini* Gods own Candle; "I have writ (saith he) out of unfeigned love to God, and the Gospel, as if he should have said, since the Art of Astrology (which is one of the Liberal Sciences) is thus frequently professed, the love of God and the Gospel, is fading, and dying, and like the leaves in Autumn falling quite away, in and from the hearts of Christians, and now there's no body left to love unfeignedly God and the Gospel; thus my Antagonist; but I would ask him one question, *viz.* whether the Astrologers (who have decry'd the Knaveries of some spurious Divines) have not in a more immense manner, manifested their unfeigned love to God and the Gospel, than those spurious Divines, who make it their chief work to bring rayling accusations (such as *Moses* durst not bring against the Devil) against all sorts of persons, as well as Astrologers, who will not conform themselves to their *Dagon*.

But ah alas! the Gentleman may here be excused, sith it may be presumed he intended well when he took these words into his

his mouth, or such a task upon him, as to pretend love to God and the Gospel, but in earnest I think, if the Gospel of God had no better lovers than such as would willingly oblivate all humane excellencies, 'twould be as slenderly loved, as Mr. B. loves Astrology, again

If he had born any love to God and the Gospel, he would not have envied that which is better Gospel, than he may be supposed to be acquainted with, nor have appeared like *Janus* the two-faced God, with a plausible outside to the ignorant, and as notorious Hypocrisie to the Intelligent.

For his equivocating with God, I leave him to God to be dealt with, but for his Hypocrisie to the Gospel, and Liberal Sciences, he doth deserve to have a reward answerable follow him, the Gospel indeed is little beholding to him for his love, as in some after particulars shall appear, but to conclude this part, I shall instance but one saying in *Zanchius*, which I presume to be Christian, which makes not a little for the truth of Astrology and the Christianity of it.

*Hic ergo est usus vere astrologiae, ut multorum effectuum qui in terra sunt causas qua in Caelo sunt, agnoscat, aliquando etiam ante- quam fiant, ipsos effectus in suis causis praenomineat.*

This therefore is that true use of Astrology, to understand from it, the causes which only are in Heaven, of the many effects



effects which are on earth, and sometimes long before they come to passe, that we may prevent the effects themselves in the causes.

Esay 5.

Num. 22.  
v. 23.

I hope Mr. *Brayne* will not term this diabolical, for this is a Christian saying, and no one will deny, unlesse wholly given up unto such a state of Reprobacy (as the Prophet *Esay* speaks) as to call Good, Evil, and Evil, Good; or as Doctor *Gell* of the Sect of *Balaam* speaks, That force the Ass against the Angel. Meditate on this Mr. *Brayne*, and consult the other saying of *Zanchius* with it, and then you will draw better conclusions than ever you have done, you will then say (instead of Astrologies choaking the good seed of God in mens hearts) that Astrology is rather a friend, than an enemy of the Bridegroom Jesus Christ; for *Hanc unam scientiam esse viam & semitam ad sciendum Deum altissimum*. This Science, saith *Ptolomy*, is a way and path to know the most high God.

\* It is the  
spurious  
party I  
speak of,  
the ortho-  
dox Divine  
hates such  
folly.

Then let not Mr. *B.* nor any other of Astrologies Antagonists, suggest an evil done to God or the Gospel by Astrology, (as they practice it lawfully) for there is none, there may be an apprehended evil in them indeed to the Priestly function, in that they have showed their profound natural skil in purging the sulphurous stomachs of the Clergy (in these late yeares especially) with which they had almost infected the whole Nation: \* Priests were alwayes contentious, full of strife, so that

I

I may without hurt or offence, conclude them not illegitimate, in that they take it by succession.

### *The third part of Passion examined.*

**N**OW to salve over all his maliciousness, he makes a large discovery of a Christian care he is possessed with for the good of our souls, and this was one main thing that prevailed with him to dehort us from the study of Astrology.

For his care of our souls good, we thank him, but in earnest had as lieve he had let the care of them alone; for nothing wrongs poor souls more than a pretended care; but whither am I ranging? care for our soules did he say? the more presumptuous he, may I say, for to care for souls is too high assumption for mortals, and none but the presumptuous Pope doth assume that honour to himself; I hope he will not give me cause to think him one of his derivatives I'll take this to be uttered in passion, for 'tis the Passionate part I am yet upon.

Poor man! in this thou art too weak, What is the Creature, that he should intermeddle with an increated substance? for man to do so, is it not to throw down God, and set up himself as God? Who, I pray

pray, can of right care for souls, as God can, whose Essence they are? truly I think no one; for if God be the Shepherd and Bishop of our soules (as St. Peter sayth) then God is a better protector of our souls than Mr. Brayne, or the Pope either.

If he, viz. Mr. B. hath received any special commission to take care of our souls, he had best produce it, otherwise I will not believe him; for verily I am of a more Christian belief, than to think God would give the care, or charge of our souls, to any particular man, (or men) for should it have so been, 'twould have grieved me sore to think how sluttishly our soules (which are of Gods own Essence) would be looked unto.

But stay, can he be thought a good care for our souls, that would robb us of what should doe both souls and bodies good? let him read *Ovid*, and he will tell him, why God hath made us in his own Image, viz. That in our aspect towards heaven we may behold his divine Majesty; for,

*Os homini sublime dedit, cælumq; videre  
Fecit, & cunctos ad sidera tollere vultus.*  
God with a lofty look did man indue,  
Commanding him both heaven and stars  
to view.

Now Mr. B. can you deny *cælum est instrumentum quo inferiora agit, impellit, regitque*, the Heavens to be Gods instrument, whereby he worketh, enforceth, and governeth

neth all things? can you deny, the knowledge of these heavens (which God uses as Instruments) to be lawfull? For the sayings of the Antients they are not in any esteem with this Gentleman: \* *Aristotle's* Academies he cannot away with, that is a \* *which* deceit, and indeed so are all Arts and Sciences too with him, and that's the reason *spring* of his caring for our soules; chiefly to make *feeds his* us his proselites, viz. barkers at the Moon, *almost-ex-* *Momus-like.* Sir, your Net is too narrow, *tinguished* it cannot overspread us in this; for do we *lamp.* not read wiser, and more learned Authors, (fuller fraught with reason) who say, *Stulti negligunt, & contemnunt Astrologiam, qui contradicit, ambitiosus est, qui maledicit, fatuus,* Fools neglect and despise Astrology, and he is ambitious that gainsayes it, &c. And again, *qui artem aliquam destruit, longe deterior est imperito, nec vacat mens illius malitia, desidia, & ignorantia,* He that destroys any Art, is far worse than he that is unskillfull, for his mind is neither empty of malice, deceit and ignorance. Mr. B. let it be your study to contemplate these sayings of the Antients, and then I am sure you will have no need to trouble your self with our souls; I have been the larger, because I would take you off this care.

But God give me grace to trust my soul to his care, for he doth provide for his servants souls Angels to attend them, (not Priests) which shall be carefull to bear them up in all good things, and to make them flee evil things. And for this cause



cause would I advise my Antagonist to address himself to God, for a speedy care of his own soul, not to trouble himself with the souls of others, it being so poor a kind of employment, hee's like to merit not so much as thanks for his labours; and thus much for this piece of passion.

*The fourth part of Passion  
examined.*

**M**Y Antagonist is still an Apologizer, for now he desires, as he hath writ without prejudice, so we would read it.

If you have writ without prejudice, what need have you to apologize for your self? but Sir; on the other side (I must tell you) I had not known (nor any else) any prejudice you had taken but by your writing, so here is a plain self-contradiction, for had you had no prejudice by the Art, or lovers of it, 'twere a fond thing in you, to prejudice that, which did not prejudice you: but to be short, it appears the Art was your prejudicer, & you to make amends, would prejudice it again, a good requital, but not like *Pauls* rule in the *Romans*.

The prejudice in writing is a demonstration of your prejudice in reading, therefore doe not flatter, but deal honestly, and then we find nothing but a prejudice taken against this diviner Science.

O Sir was it not the Soul-sorrow of *Hermes Trismegistus* to lament the condition of *Agypt* in so bewailing a manner, viz. O *Agypt*, there remains only the stories of learning in thee, the Divinity of Sciences is returned into Heaven, and only perverse and ignorant men shall abide on earth, insomuch that he that would apply himself to the true study of learning, shall be punished with death, &c.

Implying a paucity or dearth of the true learning, or learners was to befall the *Agyptians*, whom the Father of the faithful, and *Moses* a servant of God, and many others, as *Iosephus* reports, had laboured (by their sublimer skill) to instruct them in.

And shall it not be the curse of our *English* Nation, to have the Schools of Literature broken down? I mean the usefull of all humane learning, viz. the subject of this discourse, which Mr. B: would have roured out of the hearts of men, and yet he hath written against it without prejudice, a like-ly thing, he can do so, and yet rail against all humane learning, and *Aristotle's* Academies, in so many places as he doth, I may not, I cannot believe him, in this, though he be a Minister of the Gospel.

But again, he hath not writ out of a bitter spirit; his *Ipse Dixit* cannot command my credence here; for I may not in this believe him neither, unlesse he can assure me of the constant sweetnesse his spirit is possessed

\* Hear the  
holy mans  
dissimula-  
tion.  
\* Learned  
men esteem  
Learning  
of greater  
worth.



Rev. 10.

\* ♂ is naturally choleric.

\* A choice Election of time is a jewel of inestimable value.

possessed with, ( which few presbyters are now a dayes ) if he cannot do so, I may conclude his spirit, ( I am sure his words are ) as bitter as the Book that John eat. But what may be the reason of this Gentlemans passion? Sure I believe, he had ♀ *Aries* the day-house of \* ♂ *Mars* horoscopical at birth, which makes him thus exceed in choler; that he may not write out of a bitter spirit next time he writes, I advise him to consult his *Ephemerides*, \* and see what aspect ☾ the Moon hath to ♂, or whether ♂ transit the degree of his birth, and if he see his significator free, and the ascendant also, I warrant him then he writes not so passionately next time.

If the Gentleman write so passionately, and write but seldom, I wonder how he doth preach, sure as furiously as *Jehu* drove; I wish I lived a little neerer him, that I might sometimes hear how waspishly he endeavoureth to beget souls to God; but I descend.

### The fifth part of Passion examined.

Now Mr. B. begins to descend to particulars, and saith, That ♀ *Jupiter* and ♀ *Mercury* are the Demons the Scripture speaks of. True it is, the Scripture makes mention of the *Lystrians* love to gods Servants,

vants, viz. *Paul* and *Barnabas*, and how they were reputed Gods (comparatively) for the good tydings they brought them; but what of this? suppose they had bowed the knee before them, nay, heart and all, are they therefore Demons? no wise man will so determine. Instance -- Mr. *Brayne* being a Divine, hath \* studied Astrology, \* For to is Mr. B. therefore an Astrologer? No, pretend to this will not follow as a necessary consequence, unless he had studied it, as to have y, and not practised it too. Now to Mr. B's argument, viz. The *Lystrians* call *Paul* and *Barnabas*, ♀ and ♂; therefore ♀ and ♂ are Practick, the Demons the Scripture speaks of. is a sign of

A Gentleman of *Utopia* layes Mr. B. being a Priest, must therefore be a Tith-monger; then by this rule all Priests are Tith-mongers, which assertion is absolutely untrue in many godly Divines in *England*, who Preach often, and yet receive no Tithes at all, nay, I warrant Mr. B. himself would be ready to call it a non-sequitur, though I dare hardly do it as to him.

Now I pray let this be considered in reason, and we shall quickly see, how little reason Mr. B. hath to call ♀ or ♂ Demons, for the *Lystrians* kindnesse to *Paul* and *Barnabas*: Were it a fault in the *Lystrians* (as indeed I dare not excuse them) yet I believe Mr. B. is, or hath been guilty of such kind of Heathenism; for Mr. B. was one of *Canterbury's* adopted striplings, and assuredly, formerly hath made as great Idols of the King and the little Bishop, in his Prayers



I must  
judge cha-  
ritably; for  
the Hea-  
then are  
Christs he-  
ritage.

Prayers to his Sermons, as the *Lystrians* could of *Paul* and *Barnabas*, nay I beleave the *Lystrians* in this point may take the upper hand of our Presbyters; for these being in the mist of ignorance, could embrace a clearer discovery of God, and repute the Ambassadors gods, comparatively, for bringing them such glad tydings, confirm'd with miracles, whereas our Presbyterian Zealots ignorantly established a Religion, brought out of *Scotland* in a cloak-bag, and never stood to search or examine its bottom, or foundation, where 'tis to be supposed these *Lystrians* would, had not *Paul* and *Barnabas* confirm'd their doctrine with miracles.

1 Quære Whether the *Lystrians* ought not in conscience to be vindicated for embracing a ground so sure? and our Zealots condemn'd, for receiving a form of Religion, and not to sift it at all?

2 Quære. Whether these *Lystrians* may not be termed the more godly, for honouring Gods Messengers? and our Antagonist ungodly, for terming them Heathens?

Nay (I beleave) should our State confer on this our Priest a Benefice of 3 or 400 *l. per annum*, he would think it no branch of Heathenism to do them the like (if not more) Honour.

Rom. 2. Thou that abhorrest Idols, dost thou commit sacrilege? dost thou preach a man must not steal, and dost thou steal? Mr. B. learn to know, that he that is no good pattern, can never be a good Pastor.

The

## The sixth part of Passion examined.

Here my Antagonist will prove himself *Ha Zeile*, or *Momus*, a barker against the Moon.

The Moon (saith he) is the Goddesse of the *Ephesians*; which neither tradition nor experience teacheth him, neither giveth he any reason at all for it, but \* be- \* A female cause she is by some called *Diana*, as if there were no more *Diana's* but one: this is a God meek non sequitur, and among School-boys knows. deserves the lash. But to my examination.

The (is sometimes called *Luna*, by some *Cynthia*, and *Phœbe*, and by others *Lucina*, Here a little *Latona*, and by many *Noctitura* and *Pro- te Logick* *serpina*, she hath all these names, and more, would as well as *Diana*; but all these do not make her Goddesse of the *Ephesians*. my Anta-

The truth is, she hath all these Feminine names given her, because she is a Feminine Planet; but they will not (as I said before) make her Goddesse of the *Ephesians*, and for these reasons:

1. First, the Goddesse of the *Ephesians* stood up in a Temple made with hands, and was adored beyond the Moon (while she kept her horn'd mutations, moving about this massie Globe of Earth (whose Planet she is) but *Diana* of the *Ephesians*

D 2

was



was kept like *St. Genevieve* in *France*, only something more honourable; for this *Diana* had a Temple very glorious, and alone, in which she stood, and the other, *viz.* *St. Genevieve*, stood in a Church among other Statues, having only a shrine before her; therefore ☾ was not that Goddess.

2 Secondly, this *Diana* was a Customer to *Demetrius*, and the crafts-men, who made silver shrines for her, but I never heard, nor read, that *Demetrius* or any other made any for the *Moon*; for she never had shrine before her; sometimes the *Earth* is a shroud unto her, and hinders her from the *Sun's* glory, as at an Eclipse; but no shrine at all hath she, therefore ☾ is not the Goddess of the *Ephesians*.

Acts 19.  
26.

3 Thirdly, the ☾ *Moon* was no Goddess (unless men would be such Idolaters to call her so) made with hands, so was this *Diana* of the *Ephesians*; for *Paul* preaching them to be no Goddesses that are made with hands, gains the ill will of *Demetrius* and the crafts-men at the 27 verse, who are there crying out, *Our trade is not only in danger, but also the Temple of the great Goddess Diana, whom all Asia, and the world adoreth*; therefore the ☾ is none of this wooden Goddess.

Poor Gentleman, that should heap up Errors for Truth! what, a Minister of the Gospel, and no better reason? in earnest he appears a diminisher of it rather; for Ministers usually write or speak rationally, but this man *Cujus contrarium*; I am bold

bold to speak it, if he be a Minister, he is so singular, that I know not where to parallel him, and yet I know *Oxford*.

### The seventh part of Passion examined.

THIS is so intolerable a piece of folly, that I am ashamed almost to take notice of it, but since he hath writ it for so absolute a truth, in vilification of the Planet ☿ *Mars*, I shall insert his fiction, and then examine it.

*Athens*, i. e. the City *Athens*, was ☿ *Mars* hill, saith my Antagonist, and this he urges (for it comes not kindly of it self) from the 17 of *Acts*, ver. 22. That *Athens* is ☿ hill, is as true as ☾ the *Moon* is goddess of the *Ephesians*, and both alike demonstrable. I cannot but grant this *Athens* (being a great City) might probably have such a place as ☿ hill in it, or a place called ☿ hill, (for so some translations render the words there) what then? doth it follow that all *Athens* must be ☿ hill therefore? no, it doth not: For to instance in a like thing, here is *London* hath a place in it called *Snow-hill*, shall it, or can it handsomely be inferred, that *London* is *Snow-hill*, when we know that *Snow-hill* is but a little part of *London*?

If ever my Antagonist commenc'd Master of Arts, he must know there can be no Art without Reason.



'Tis impossible to me that the greater should be comprehended of the lesser, but for the greater to comprehend is no rarity; but this *♂ Mars* hill as *Paul* spoke on, was more properly called the Court of the *Areopagites*, for so the Margin reads it.

I doubt my Antagonist wanted the help of a pair of Spectacles, to have given him sight, for his eyes were dim; I wonder a Minister should write thus illogically: I refer him to Mr. *Cokes* Book of Art Logique against he writes the next heap of Nonsense. And thus I leave his seventh part of Passion.

### The eight part of Passion examined.

**M**Y Antagonist faults the *Athenians* for calling *Pauls* preaching, a setting forth of strange Demons, so do I, (for *Pauls* Doctrine was not backt on with a frozen Presbyterian zeal) fault worthy they are, but if those who were Heathens, be thus to be blamed for spurning against that, which to them was a fallacy, though true in itself, May not my Antagonist (and the rest of his function) be likewise blamed for committing the same error?

The *Athenians* call *Pauls* preaching a Strange thing to them ('tis like so it was) our

our \* Priests of our time call Gods coming \* Some of in any way but the Pulpit road, a strange thing to them, all ways contrary to theirs are ways are false ways and Diabolical, if they more wise, have not the power to lead men about by the nose, then they roar, if any Christian-like Art flourish besides theirs, then they I grant Diabellous. <sup>vinity to be</sup>

Every thing is an *ignis fatuus*, but their preaching (and that is not always Gospel) <sup>the first</sup> all is Diabolical that is not as they would <sup>Christian</sup> have it, but nevertheless I will ask one thing of them, and the resolve of this will discover which is generally most honest, the priest or Artist, *viz.*

Whether the strict Priests with their <sup>1</sup> Quare. poysonous tongues, have not caused more bloudshed in the Kingdom, and more dishonour to God, than the Artist hath by his Predictions?

And whether hath not the Artist been <sup>2</sup> Quare the descrier of an impending Evil, which all men (in some measure) might have mitigated, according to the Proverb, *viz.* A fore-warning is a fore-arming? And hath not the Artist's predictions been an Antidote against the evil the Priests \* tongues (like Trumpets) had broached, yet will <sup>\* Consult</sup> they alwayes be meddling, let them alone <sup>M. Love's</sup> with *Ephraim*, if happily they may re- <sup>Uxbridge</sup> pent? <sup>Sermon,</sup>

If you wonder at that word *strict Preachers*, you may take notice, that some were more godly, though not so strict; i.e. not so full of persecuting zeal, of which



The reverend orthodox Divine is worthy of more honour than Mr. Calamie's Elders.

\* Love-sick people are always passionat.

which party are many worthy Divines, whom I reverence with my heart, among whom are Reverend Doctor Gell, a Reverend Orthodoxal Gentleman, and may equal the gravest Presbyter for learning, even Mr. Gataker of Redriff. A second is Mr. Reeve, who was a right bred Scholar, consult his Sermon, entituled, *The new Jerusalem*, else. A third is Doctor Swadling, an admirable, and very ingenuous Gentleman. All these, and many more, are as great sticklers for Astrology, as the grave Mr. Gataker, and furious Mr. Calamie, and the rest of the Brethren in persecuting zeal are carpers against it; But what are these carpers? Truly such that cannot chuse but broach their malice against what they are not affected with; Are they not therefore like \* people in love, who are led more by affection, than reason? surely yes, if so, then those that are led more by reason, than affection, are to be trusted unto before them.

Wherefore will I beleeve these fore-mentioned ingenuous Gentlemen, before the other, and desire Mr. B. to find three such among his whole society of Brethren, of the like conversation for Doctrine and example, and this shall be his reward, *Et ut mihi magnus Apollo*, as great *Apollo* he shall be to me, for these are men having covetousnesse, fearing God, not in *verbis*, but in *rebus*; here are qualifications worthy of double honour, had Mr. B. had these, I should not have found him a Detractor from

from the worth of so noble a Science as Astrology, &c.

### The ninth part of Passion examined.

MY Antagonist now is passionate to purpose, hitherto he hath but carped at men, but now in this strange passion at the Saviour of men, even our Lord Jesus.

Heavens protect us, that this Atheistical tenet have no influence on us, for I am sure by every honest Astrologer, tis exploded, as diabolical, and blasphemous, and diabolical, because blasphemous; the thing in it self is so horrid, that my Conscience tels me, tis almost a sin to name it: but seeing my Antagonist hath endeavoured to make Astrology the father of it, 'twill not be amisse to set the saddle upon the right horse, *viz.* these Men-gods had their Stars (saith he) which they were supposed to be in after death, and thereby to act on men while they were alive, and having no ground in Judicial Astrology to back on (or countenance) his Heathenish opinion, endeavours to prove it by *Matth. 2. verse 2. where is he that is born King of the Jews? we have seen his Star, and are come to worship him*; from these words he argues thus,

The King, saith he, is distinct from the Star,



Star, so that there is the *Demon*, or *Heroe* his Star, the doctrine of the *Demon* and the *Asterisme* so prove one another, that the one being granted, the other cannot be denied.

Oh profound Logician! but surely had he been disputing with any Christian Astrologer, he'd hardly a granted him either, his argument is stated so illogically.

The King (that is our glorified Saviour) is distinct from the Star; If by this he means, That Christ, as King, is distinct from the Star, I deny his assertion, and he himself cannot prove it. For Christ as King, is no wayes unlike the Father; the Father is omni-present; *Ergo*, Christ the King is not distinct from the Star, but as he is the bright and morning star, is in union with all stars and beings, created and uncreated. Christ the child, as born of a Virgin, considered in his humanity, may be said to be distinct, but improperly because the brightnesse of the Fathers glory rested on him. Now Sir, your major being thus denied, if you now cannot make it good, your Conclusion falls immediately to the ground.

But 'tis a main argument, this my Antagonist was disputing by himself, having no opposer, but his Conscience, (and that was feared) else sure he would never have gone about to have eclipsed the omni-presency of our blessed Saviour: I am afraid this favours something of *Julian's* apostacy, I ad-

*Jesus Christ is the King of Glory; and therefore no under-prop to the Demon doctrine.*

*\* Christ shall be present, when Mr. B. shall be the pre-terperfect tense.*

advise him therefore to take heed how he spit against Heaven, lest it fall into his own face; I hope this is no sin against the Holy Ghost, but sure I am, 'tis a sin that carries much guilt along with it, and if Gods mercy be not the greater, it may sink a man even to the lowest pit.

But to our discourse, we say that God did never shew any wonderfull sign in heaven, but it was the premonstrator of most eminent changes on Earth, as to instance in that most incomparable sign of Heaven 42 years before the Birth of Christ, in the time of *Augustus Caesar*; some thought it to be the clear Comet which should establish the Kingdom of Peace; others took it to be that Star, in which *Sybilla Tyburta* shewed *Augustus Caesar* the Image of a beautiful Virgin, holding a boy in her bosom, and saying, This Child is greater than thou, worship him. All conclude it to be a sign of our Saviours coming, and undoubtedly so it was; Else why should *Mantuan*, (speaking of the fore-mentioned Sybill) presse it so home to *Augustus Caesar* viz.

*Augustus Caesar let thy haughtiness [earth,  
Be laid aside, what though thou rul'st the  
Thou must remember that thou art much less,  
And art his \* vassal, brag not of thy birth,  
His power is infinite, and rules on high,  
All things are under his authority.*

*\* That is  
Christs  
Vassal.*

But to come neerer home to our remembrance.



brances, what strange Mutations have we had in England, since the great conjunction of  $\text{H Saturn}$  and  $\text{J Jupiter}$ , in 1643, to let alone the Comet in 1618, and many impregnable proofs which we could, if need were, insert, but that unusual conjunction, with some Eclipses of the Luminaries since, have turn'd England upside-down, and what think we? hath the Eclipse of  $\odot$  the Sun in March 1652, and the Comet in December the same year effected nothing? Surely Envy cannot be so blind, as not to take notice of it: for compare but the writings of Astrologers, and the times together, and see how like they look, as like as twins that came out of the same womb.

But that my own *Ipsc Dixit* may not passe, I shall tell my Antagonist what a Divine faith of the prodigies of heaven; *Non est negandum, & caelestia vel acria ostenta, sepe fuisse praeputia calamitatum*, We may not deny, saith he, but that Celestial or aereal prodigies, are many times the messengers of Calamities. But further,

*Nec est quisquam, nisi cujus animus ab religione plane obrubuit, qui ad fulmina & fragorem tonitruum, aut cruenti Cometae aspectum, non tangatur metu; Cometem qui dicitur Xi-  
phias portendere bella experimentis comprobatum est, Pogoniam praesignificare mortem Regum; quae in ominosa fuerit Stella Crinita 1607. testantur tot calamitates urbium, Ecclesiarum projecta cadavera.* Nor is there any, unless such a one who hath no Religion, who is not

Molineux  
de Praecog-  
nos, ch. n. 7  
pag. 160.

not affrighted at lightning, and crashing of thunder, and the sight of an horrible Comet; A Comet like a Sword, we find by experience signifies War, A Comet with a beard portends the death of Kings; how ominous that blazing star in 1607 was, so many calamities of Cities, and desolation of Churches well testifies. He saith not here the prodigious signs of Heaven are the foundation of the Demon Doctrine, nay, but rather that they are the Messengers of Calamities and wonderful mutations.

To any rational man I presume 'tis clear now (from what hath been said) that the signs of Heaven are the precursors of earthly changes; its apparent now that my Antagonist hath urged false assertions from the holy text in *Matthem*, I will refer him to the works of two learned Gentlemen, viz. Dr. Gell and Dr. Swadlin, who have learnedly explained the words, but draw no such conclusions as M. B. doth, they make a more transcendent harmony,

Therefore I desire all to take notice, that 'tis not the Demon doctrine Astrologers worship, or adore, some there are ('tis like) that are too superstitious in the practice of the Art, all Artists, and Art too, ought not to be blamed for this, for if the honest Art happen to be abused by some *spuri (non veri) filii Artis*, it hath but the same fortune Divinity hath, and the abuse of an Art ought not to nullify the use of an Art, and herein the Lawyers rule is to be considered as true, that *abusus non tollit*



*collit-usum*, but I have been too long upon the passionate part, I am come now to the second Section, which I called his rational part, which I shall briefly examine and so conclude.

*The first part of his Reason examined.*

**A** Monstrous offence is here taken by my Antagonist, he is offended because the days of the week, hours of the day, &c. are called after the names of the Planets. I know no reason he hath for it, for if they were not called by the Planets names, they must be called by some other names, but in earnest I know no names so proper for them, as those they are called by, for in the Latine *Lingua* the days of the week are known by the Planets names and no other: as *Die Solis* Sunday, *Die Lunæ* Monday, *Die Martis* Tuesday, *Die Mercurii* Wednesday, *Die Jovis* Thursday, *Die Veneris* Friday, *Die Saturni* Saturday, 'tis so in all languages, why then should they suffer a change? verily I wonder what names my Antagonist would give had he the rebaptizing of them, if he be offended, Let him give them better if he can, if he cannot, let him not discover his folly, for I am confident, those that called the days of the week and hours of the day, (first) af-

after the names of the Planets, knew them more deserving of that honour, than a sneaking Tith-monger is of a far benefice.

But the drift of Mr. B. is to nullifie our wholesome orders (I presume) and pretends this is the way to Saintship, but if this be his way, I assure you he shall not have any company with him.

For I had had rather enjoy the God of peace in order, than to be Sainted in Mr. B's \* confused manner. But its Heathenism and indignity to God to call any of the Planets Lords, as the Astrologers do in calling them the Lords of the Genitures, of Eclipses, of Houses, &c. (saith my Antagonist) but out of what *Apocriphe* he learnt it, he satisfies not his Reader, I am sure he hath no Scripture for it, neither do I believe it to be any more Heathenism, nor so much as 'twas to call a man a Lord-Bishop, which was governed by them (as a secondary cause) for which is more honourable, my pen that is guided, or my hand that guides it.

But to come closer to the matter, 'tis Heathenism to call any one Lord, but God only, for he is the Lord of hosts, and the only ruler of his People.

There are Gods many, and Lords many, but to us there is but one Lord, &c. Will any one be so impudent as to confine or limit the Holy Ghost in this Expression, when he saith, There are Gods many, and Lords many? doth he mean, that there should

*Confusion is a road too common, and lies not near the narrow way, but leads men even the path-way of destruction.*

should be none called Lords but God alone? or doth he mean, that none should be called Lords and worshipped like God who is the true Lord? I believe 'tis not the name Lord as the Holy-Ghost in, *Paul* was troubled ( I speak after the manner of men ) but the idolizing of any one like a Lord is condemned there, and not the former; for if it were idolatry to call any one Lord, then have all *London* been Idolaters many years, in calling a man their Lord-Mayor; and *Sarah* was likewise to be blamed for calling *Abraham* Lord and Master; nay, *Daniel* the servant of the most high God was misguided, in calling *N-buchadnezzar* ( which was a Heathen ) Lord and King.

Here Mr. B. wanted a Dictionary.

Nay, I do believe Mr. B. cannot excuse himself from this kind of Idolatry, but be it far from me to think that Idolatry should consist in this, I cannot be yoked with M. B. here. But further, let us consider what the word Lord imports, in the Latine 'tis \* *Domine*, and hath a double signification, and doth serve for the courtly-complement, viz. Sir, as well as Lord. What abundant reason hath he then to find fault with this? sure this is but a project come into his Brayn by the by. I would have him answer two Queries, viz.

- 1 Query. Whether a man may not as lawfully use brevity, as prolixity; if so,
- 2 Query. Whether we may not call them Lords, as well as Dominators or Governors? these latter consisting of two or three syllables more

more than the word Lord. If the word Lord imports a Ruler, and no more, then the Astrologers have not erred in calling the Planets Lords, for if he be a Saint at one time or another, he may find them Lords too, if he have not a care, for that of the Poet is a true saying, viz.

*The Stars and Planets often smile and lour,  
They heal, and hurt poor mortals every hour.*

Now Mr. B. I would have you to acquaint your self more with the vertues of Planets against your next *Herculean* task; for I am sure ♄ *Saturn* had no hand in this, for he usually effects matters more solid like him. This is something of silver-wing'd ♿ *Mercury*, mixed with ♂ *Mars*, which made you so weather-cock Cholerick in these absurd reasonings. But I journey hence to your second step of reason.

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*The second part of his Reason  
examined.*

HERE it will not be amisse to note one smooth contradiction; seeing we have begun, we are resolved to track him, for we have been blinded by smooth tongues too long; The very scope and drift of my Antagonists Pamphlet, is to prove Astrology



\* By the Priests, if he had said 3000, he had not lyed.

\* A pure piece of Nonsense from a Priest.

Zanc. de Astronom.  
118.

gy a fable, a deceit, and that the World hath been \* deceived by it 300 years; yet a little further doth ingenuously confess, That the Stars (which are the Artists guide) have an influence upon these Earthy bodies of ours, as to change them from health to sickness, and from sickness to health again; Nay, saith my Antagonist, the earthy part of a \* Saint is not free from their influences, but they are also changed by them. If this latter be a truth, as he confesses, (or else he must have said nothing) and I affirm, then is not Astrology a deceit, a fable; for I would know by what means a man can come to know the times and seasons, unlesse by Astrology: the saying of Zanchius will be found true, viz.

*Videmus enim effectus multos hic in terra, quorum causas ignoramus, beneficia autem vite Astrologie, causam suam at originem supra nos in Caelis habere cognoscimus:* We see many effects here on Earth, whose causes we are ignorant of, yet by benefit of true Astrology, we know they have a cause and production above us in the heavens.

If Astrology can satisfy us in the causes of those various effects we see on earth, Astrology is not a deceit, but can do more than the bulk of Divinity that dwelt in the brains of the late Synod, or Mr. B. either, but Astrology can satisfy us in the causes of those various effects we see on earth (saith Zanchius) Ergo,

Again, if Astrologers, or men by Astrology,

logy, can shew the times of sickness, or health (as the Lord hath written them in his heavenly Book) either in the bodies of Saints, or carnal men; then is not Astrology a deceit, a fable; but Men by astrology may foretell the times of sickness and health (*Deo permittente*) even in the bodies of Sains; Therefore Mr. B. is in the dark, and Astrology is no deceit. You shall heare what Scotus saith to this, which I presume to be a man transcending Mr. B. in natural reasonings, though Mr. B. 'tis like may be the greater Saint. *Scotus lib. 2. de gene.*

*Hoc modo etiam innotescit, quod qui sciret virtutem signorum, & stellarum in eis positarum dum nasceretur res aliqua, posset prognosticare de tota vita rei generatæ licet hoc necessitatem non poneret, quia posset impedire per accidens.* By this \* mean it comes to pass, that he who knows the vertues of the \* Speaking Signes, and the Planets therein placed, of Astrology may foretell (if he knew when any creature was born) of the whole life of it.

Now you may see what a shaken reed my Antagonist is, that turns his head every way, hee'l sometimes make a Saint an intire piece of holinesse, and sometimes he'll make him subject to a deceit; but I am really perswaded, That the real Saint is neither subject to deceit or conceit, for if he should, 'twould stain his robes of righteousness. Do you not think now, that my Antagonist is not a fine converter of sinners to Saints, that would

E 2 make



make Saints the worst, (or as bad as the worst) of them; What? a Saint, and subject to a deceit? It is no wonder now to me, that he cries out against all humane Arts, as Astrology, Philosophy, Logique, *Aristotles* Accademies, and the like; for by his writing he should not only be innocent (but ignorant) of them.

But why Astrology, or how Astrologers hath deceived the world this 300 years, I cannot gather; unless he \* means by the word World, the Priesthood; for God be thanked it hath pretty well deceived them, and in so doing undeceived the Commonalty; and in this kind of deceit, I think there is no sin at all, For to deceive a deceiver is no deceit: But if Mr. B. means that Astrology hath generally deceived the World, I deny his assertion, and can find in Scripture but two sorts of generall deceivers, and neither of them Astrologers; but the Priest is *primus* here, and will take the upper hand, though the Lawyer may well be *secundus*, and goe along for company.

\* See the divine Presidents of Astrologers.

\* I hope Mr. Calamy hath more godly ones.

Did Astrology deceive the world, when the Priests eat up the fat things of the Land, as you read in the story of *Bel* and the *Dragon*? or did not rather that divine Astrologer, *viz.* \* *Daniel*, who discovered the Priests knavery, undeceive them? Mr. B. read the Story, and contemplate it. Again, was it the Astrologers that had so fiery a zeal to ravish a Daughter of *Israel*; nay 'twas the \* Elders rather, whom

our

our Divine Astrologers so justly condemn, read the story of *Susanna* impartially with the forementioned story of *Bel* and the *Dragon*, and you will see 'tis not the Astrologers but the Priests do excel in Lust and Luxury: but I have been too large, I must be briefer in the rest.

### The third part of his Reason examined.

THE Zeal of my Antagonist hath devoted his reason; else he being a Minister could not be unacquainted with what God condemns, for 'tis condemned of God as superstitious, to name the names of the Planets (saith he) but how he proves it, I cannot tell, if God condemns it in Mr. B. and no where else, I shall take it to be one of his frolicks to belye God, for what God hath condemned as superstitious, he hath condemned in Scripture, but God hath not condemned the naming of the Planets names as superstitious in Scripture, therefore God hath not condemned it.

I am sorry that the name of God should be brought along to accompany untruths so frequently as Mr. B. brings it, the Lord in mercy pardon the Offender.

I had thought Superstition had not consisted so much in word as Observati-



Acts 17.  
v. 22.

on, and this is Pauls definition of it, Ye men of Athens (saith he) I perceive that in all things ye are too superstitious. he doth not say in words, but blames them for their Superstition, it being a Custome with them all, either to tell or hear some new thing according to their way of Worship, for at the 16 verse the Spirit of Paul was stirred up, when he saw the whole City was given to Idolatry; Idolatry, what's that? why the Margin resolves it, the whole City was full of Idolls, and for men to worship Idols, or to acknowledge them Gods that are made with hands, by their bowing the knee to them, this is Idolatry indeed, and no other kind of Idolatry do I read of, in the Book of God, or the works of antient and modern writers, but for to name the name of a Planet I find no evil therein. I pray God give us all a true understanding of the names and natures of them, that (under God) we may know their powers, influences, and so be able to divert them, as they shall come to us either for good or evil, for

*The Stars and Planets, often smile and lower,  
They heal and hurt men Mortals every hour.*

In earnest I cannot believe Mr. B. fancy here, I rather conclude, that God is more clearer seen in a Star, which he says is evil to name, than in such a dark Lanthorn as he is, for the Stars are glorious, and so is that Art which discovers them: but *Scientia non habet inimicum nisi ignorantiam.*

The

*The fourth part of his Reason  
examined.*

**N**OW my Antagonist layes the Axe to the root of the Tree, questioning the body of the Art, feigning Astrology to be the Father of his innumerable rout of Errors, the Cabal of that Christian Science is nothing but Heathenism and Idolatry, *Ipse dixit*, but brings neither Scripture (truly opened) nor reason for the proof of his envious assertion.

The Planets, Motions, Aspects, Retrogradations, and most eminent Configurations are nothing to so witty a Person, never considering the excellent saying, viz. *Omnia propter hominem, Homo propter Deum* (i. e.) All things for Man, and Man for God; if all things are for the use of Man, why not Astrology, if men using it do not transgress their bounds.

But by reason of my promise I forbear farther proof, and refer the Reader to Mr. Lillies introduction, where he may find Answers in experiments, to more learned objections than Mr. B. is able to bring, Experience being a principal Master, and fitter to be trusted than all the tradition fancies in the world, which makes me resolve to believe such a Master in Astrology, before all Mr. B. fancies in his pretended Divinity.

For in the grounds of Astrology, I find

*The truth  
of Astrology  
is evinced  
by experience.*



a reason, why such things are, but no such in Mr. B's traditional Divinity objection.

What's the reason a ground cannot be produced in Divinity as well as Astrology, seeing both are alike traditional? answer first Negatively,

1. 'Tis not because Divinity is insufficient, no, for there is a power sufficient in Divinity, (and in some Divines) though Mr. B. in this point be too weak.

2. Secondly, the main cause that reason is so hoodwinkt in Divinity, above what 'tis in Astrology, is covetousnesse, which makes Divinity sold at a dear price (which ought to be sold without price) and they that cannot buy it, must not have it; so that by this Argument, 'tis none but rich men must goe to Heaven, and poor men somewhere else, when Christ discussed the matter 'twas otherwise.

Est. 57.

3. If Divines (as we call them) were so honest as Astrologers, what need we a Tutor in Divinity, any more than in Astrology? (would but Parents do their parts) oh Divinity is a hard thing (say they) and not easily learned, when indeed there is more intricacy in the other, viz. Astrology; but if Mr. B. and his associates had not something to say, how should they maintain their *Diana* whom they worship, viz. Tithes: Pardon (good Reader) this by-talk, I descend.

The

### The fifth part of his Reason examined.

A Spirit, saith Mr. B. \* is required, and nothing is to be done in Astrology without it: What he means by this, I cannot discover, unless it be such a spirit as our Pharasaical Priests require in their proselytes, that by it they may bind them over to an implicit faith, and a blind obedience, which after they cannot get free from.

\*The Priest is guilty of the sin of lying, the Lord forgive him.

This might have been ranked among his Passions very well, for the reason it hath in it, for Astrology disowns such tyranny; for how many hundreds of disaffected people, do daily make their addresses to Astrologers for several things of contrary qualities? yet the Astrologers value not the spirits of the people.

For have not they, think you M. B. a desire to follow their sensitive appetite, generally more than they have to be guided by sound reason? This considered, the artist need not value what spirit his Clyent is of, so he be not of so base a spirit as to betray him when he is gon from him. Again Sir, you must know Astrologers will not maintain any thing oraculous, or positive; for that were to robb God of his perfection; -- *Scorus* but what says *Scorus*, *Astra inclinant voluntatem, in nullo tamen necessitatur*, accidit ta-

2 Sent.

Dist. 4.

men



men frequenter Astrologos vera prognosticare de moribus hominum, propter pronitatem eorum, ad sequendum appetitum sensitivum, (i. e.) The Stars (saith he) incline the will, but in no wise necessitate it, frequently it comes to pass that Astrologers fortell truths concerning the manner of men, by reason of their pronesse to follow their sensitive appetite. Nor are the words of divine *Dr. Gell* Doctor Gell to be disrespected, There is (said he) *id Bruti* in men, that they live so much by sence, that 'tis almost a strange thing the Astrologer should predict false: Here's no enjoyning a spirit at all; This is another of M. B.'s spurious brats, which he would father upon Astrology: an example in Astrology will prove this so silly an absurdity; that 'twill be a shame for a Priest to own, which example you shall find annexed to the latter end of my Book.

*The sixth part of his Reason  
examined.*

**T**He Pamphleter keeps a hideous noise, like the clattering of empty pitchers, about the powers of the air: he must and will have a distinction between the powers of the air, and Gods powers, although the powers of God be like him, viz. Omnipresent. But admit of this nicety, viz. that

that the Devil governs the powers of the air, and that God and the Devil have their powers distinct, and opposing one another, are they so much out of man, as in him? no such thing, but my Antagonist having studied the Macrocosm so much, hath left the Microcosm unstudied; so that he may well say, I have done those things I ought not to have done, and left undone those things I ought to have done.

I am perswaded God governs the world by harmony, and not confusion; but 'tis the Element of air he carps at, and saith, (God doth not, but) Satan doth direct \* *That's the airy powers.* them; which cannot enter in my belief: for I rest confident that that power which rules in heaven and earth, rules in air also; for if God be Omnipresent, his power must be so too, else his power must be cut off, and if you take away his power, you may as well take away him; for every thing, both visible, and invisible, is supported by power: but this being so orthodoxal a Tenet, there is none but Madmen \* *My Antagonist is hood-wink'd, & Aristotle will not help him.* will deny it. Why should any one limit Gods power, and make it distinct from him, when as 'tis clear there is no place empty of God, see *Psal. 139.* Job saith, God hangeth the Earth upon nothing. I believe 'tis a truth to man generally, because 'tis a paradox to him: but really the earth, as the Heavens, is hanged upon the power of God; this being as nothing in the esteem of some men. But again, This Earth, as 'tis hang'd upon



on nothing, could not exist without the power of God in the other Elements, for all the other are as correspondents with it; the Water that refreshes its thirsty jawes, the Fire that doth warm its benumm'd limbs, and the Air doth gently breath up-

\* which

made Mr.

Erbury in

his late

Dispute in

Lumbard-

street con-

clude them

Beasts;

from which

conclusion

I called my

Book, Ani-

mal Cor-

nutum,

it being so

infrequent;

a thing in

England,

to see

a Beast

without

Horns.

on it; this Element of the Air is the sur-  
rounder of the Earth, and one power go-  
verneth both; for, as 'tis impossible for Mr.  
B. to live without air, so 'tis impossible to  
make these Separatists.

Let Mr. B. but open his mouth, 'twill be  
full of air presently, his head was full of  
nothing else when he writ against Astrolo-  
gy; there's no such jarring in the Ele-  
ments, as is among \* Clergy-men, let Mr.  
B. say what he will of them, I really be-  
lieve Mr. B. wanted air, when he urged  
this whimsy for reason, he was almost  
smothered with Envy's foultry heat, and  
the sweet air of Charity was absent. What  
shall I say to this University Weather-  
cock? even this, Gods power is not to  
be rashly dealt withall; neither is foo-  
lishly to be separated from God; for

To make God and his powers twain,  
Bold person, you attempt in vain.

### The last part of his Reason examined.

Astrologies antiquity is questioned now  
by the Antagonist, he is resolved now  
to cut it up by the roots, affirming it to  
have beginning but in *Nebuchadnezzar's*  
days.

But Sir, I would have you know, A-  
strology is of a more longer and stronger  
growth, and will not be so easily cut  
down. That Astrology began but in *Ne-  
buchadnezzar's* days is false, and all Wri-  
ters that do write any thing of this Sub-  
ject contradict it; for \* *Hermes* (an anti-  
ent Philosopher) a man long before *Mo-  
ses* (therefore longer before *Nebuchadnezzar*)  
was an admirable proficient in the  
Sciences of Astrology: this is enough to  
refute his falacy; but *Josephus* reports,  
that *Abraham* the Father of the Faithful  
instructed the *Egyptians* in this Science of  
the Stars, that they became excellent  
therein: The same *Josephus* reports, how  
the Sons of *Seth* invented this Science  
of the Stars, and that it might not be  
kept from succeeding ages, they made  
two pillars, one of Brasse, and the other  
of brick, to the end it might be preserved  
from the violent Waves of the Flood, that

was



was to come, that this famous Art (or Science) of the Stars might not perish, to which Divine *Dubartus* seems to allude, when he sung.

*Phalec and Heber, as they wandered, fand  
A huge high pillar which upright did stand.  
And afterward another nigh as great,  
But not so strong, so stately, nor so neat.  
For on the flowry field it lay all flat,  
Built but of Brick, of rusty Tiles, or Slat:  
Whereas the first was builded fair and strong  
Of Jasper smooth, and Marble lasting long.*

Any one may see now how this Gentleman hath launched into the lake of Lyars, for Astrology is more honourable, more antient than his envy could report it. nay it was so honourable in old time, none were created Priests without it; none so honourable with their Kings as they; while these Arts flourish'd, the World was like a little Heaven, Kings (which of later years have become vicious) were then virtuous by their sublimer studies; in those days all adored the magnitude of their Creator, and the God of Heaven was admired, and worshipped in the Orders of the Heavens; but since the Priests have ruled the rostr, there have as many ways been taught to Heaven, as Taylors have found fashions to set forth Womens bodies. Here you see now that in the old time, no Art was in such esteem as this one was. In the beginning of the glorious Gospol of our Lord Jesus, the Wisemen of the East came to Christ by a Star, where-

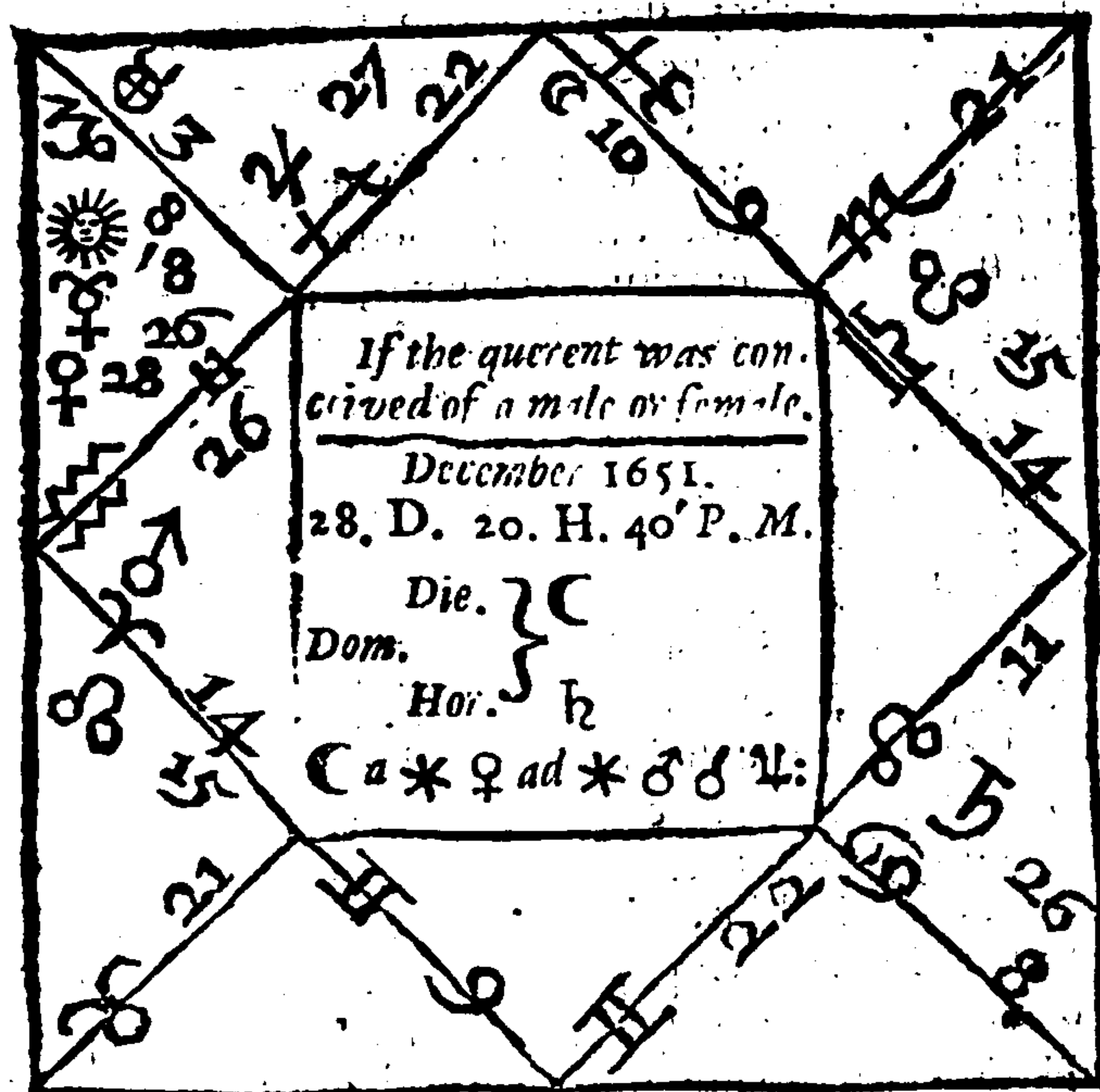
whereupon Gregory the Great says, *Deus accommodatè ad eorum scientiam docuit, ut qui in stellarum observatione versabantur, ex stellis Christum discerent, (i. e.)* Very fitly did God enable the knowledge of those wise men, that they should learn Christ from the Stars, who were versed in the observation of them.

If all ages have honoured this Science, let not us be Bastards, and dishonour the Art, lest after-generations curse us, and find us to be the unworthiest of all mankind. Did not Adam lose enough? shall we still fill up the measure of our Fathers iniquities? No, let us rather by this Science of the Stars, find out the way to the bright and morning Star, not ♀ *Venus*, but *Jesus*, where I could willingly meet my Antagonist, were the time come; till then I leave him; desiring him, as he pretends to Saintship, to cleanse his heart of all carnality, and then will his spiritual eye be opened in him, so that he will see the Star of life drawing neer unto us in the book of the Creatures, as well as the Scriptures. But I conclude. I shall only make good my promise, and insert an Astrological example; and forasmuch as his scott was concerning a woman with Child, I insert an example equivalent.

*Deo Gloria.*

*Now*

**N**OW I come to make good my promise, the Example promised is this following Astrological figure, &c.



Accidentally hapning in the Company of a woman (on the 29 day of December in the morning) who being no small kin to unbelieving Thomas, in a scoffing manner was I asked by her the forementioned question, she knowing me to be a lover of the noble Science of Astrology; whereupon I took

took some notice of her proposal, and considered the position of heaven, which fell out as aforesaid, and finding my figure radical, and exactly corresponding with the moles and scars of her body, I adventured judgement; and told her she was conceived of a boy; Well, she derided me for my pains, and thought I had spoke at random, as many pretenders now a-days do, she, it seems, having buried a girl lately, and a boy living, thought that God and Nature had been enjoined to have given her a girl for what she lost; at the length she gave me her judgement, (though not worth a Louse) That no man was able to tell such a thing as that was, she was confident: I was much more confident, and told her, That a man by a Celestial figure might tell much more, being confirm'd my self in some experiments I had lately made.

Tis no more in Astrology than this, the greater number of testimonies concurring, and indeed a man of a slender capacity, at first sight of such a figure, might relolve the question absolutely.

I resolved the doubt by inspection only, but for satisfaction to my self and Readers, I thought it requisite to draw forth the reasons according to rules of art, which thus judge.



## Evidences of a male Child.

- 1 ☾ in aspect to masculine planets,
- 2 ♀ the sign of the fifth, masculine.
- 3 ☿ Lord of the fifth, in aspect to a planet masculine.
- 4 ♂ a planet masculine possessing the ascendant.
- 5 ☾ ascending masculine.
- 6 ♀ Lord of the ascendant, masculine,
- 7 ♀ Lord of the hour.
- 8 ♀ in a masculine quarter.
- 9 ☾ in a house masculine.
- 10 ☾ in ♀ a sign masculine.
- 11 ☿ Lord of the fifth, in a masculine quart.
- 12 All the angles and principle houses of the figure masculine.

## Arguments of a female.

- 1 ☿ Lord of the fifth, his propinquity to ♀ feminine.
- 2 ☿ Lord of the fifth, in a feminine house.
- 3 ☿ in a feminine sign, viz. ♊.
- 4 ☾ in a quarter feminine.
- 5 ♀ Lord of the ascendant and hour, in a house feminine.

Here you see the male testimonies are most powerful, not only in number, but in operation, and made me confident what I had judged was true; a little time produced the certainty of my prediction; for it was (not full) four months afterward

that

that she was (by the help of a Midwife) delivered of a Male-child, which made the Woman (not for want of ignorance) grieve for a Girl very much, but there was no way then to ease her grieved Soul, but when she was well to endeavour for another.

This may give the check to Mr. *Braynes* fiction out of *Euseb.* and charm him henceforward for such insolency as to adventure to belch forth imprecations against an Art which can bring to the test (if occasion were) hundreds of impregnable proofs to assert the validity of it. But I retract, the preceding discourse, may better inform his Judgement, if he heed the directions therein contained.

*Noverint universi per presentes*, that I write not this for any to think me an Idolizer of that Art, which made me judge thus true; (no I do not, I hate Idolatry with a perfect hatred; I wish Astrologies Antagonists did so to, if they did, they would not magnifie one of the Liberal Sciences above another, but they are at present so wedded to Idolatry, they cannot but be partial) to return, as before, so again I say, I do not Idolize the Art that made me judge thus true; for, *Humanum est errare*, but thus, that young Artists may not be discouraged with the babbling of envious Priests, which may in some measure vex the weaker *Tiroes*, for men are more generally led by tradition, than experience.

FINIS.